Evangelical Christendom

Nov.-Dec., 1925.

The Call to Prayer

We make no apology for repeating in this issue of EVANGELICAL CHRISTENDOM the letter of invitation and topics for the Universal Week of Prayer, or for a leading article devoted to the subject of Prayer when some may have been anticipating the Peace of Locarno. Those are in dead earnest who, after taking into consideration all causes for complacency and thankfulness, look around and out to the horizon and realise that our Country is in great need, and that its greatest need is united Prayer to God. Familiar words come to mind—"O Lord, raise up, we pray Thee, Thy power and come amongst us, and with great might succour us,"—for we are unable of ourselves, the Nation is unable of itself, to meet and overcome the difficulties that menace our prosperity and our peace.

The united appeal to the Nation of the two Archbishops and leaders of the Free Churches, and the moving appeal of the Primate broadcast from Canterbury Cathedral on Armistice Day, touched the hearts of very many, and no doubt stirred high impulse and resolve. Both appeals received a good Press—*The Times* devoted a leading article to the former under the title of "An Inspiring Appeal," and a quotation from the latter serves to reveal the anxious concern which must fill the minds of all who contemplate our National outlook and realise the dangers which beset and threaten our National life: "As we look round on England what do we see? First, nobody is satisfied with things as they are or regards all as going right. Metaphors are rife and easy. A tangle, a backwater, a morass, a blind alley—call it what you like—we are in it, and it makes most of us, to put it bluntly, discontented and cross. Next, nobody seems to see a clear way out. . . . Yet we know clearly enough that things will not come right of themselves. We cannot resign ourselves, even if we do it good-humouredly, to mere drift, in the hope that things will somehow get straight . . . . . the plain fact is that the body corporate is out of sorts and people have no prescription ready. And yet I am absolutely sure that there are more people now than there ever were in my lifetime before who are eager at any cost to answer to a call from any source which would show them how to roll back the cloud which overhangs us." These moving words of the Archbishop of Canterbury emphasise the Call to Prayer, and help to interpret the opportunity which the New Year Prayer meetings during the Universal Week of Prayer, afford for the exercise of individual self-sacrifice in the National interest. There are to be public acts of Intercession, two Great United Meetings at Queen's Hall, W., on Wednesday, January 6th, and daily throughout the Week of Prayer in Central London (at Kingsway Hall, 12—1 p.m.). In the suburbs, throughout the country, and, in fact, the Empire; there will also be larger and smaller groups of intercessors pleading for the Nation, and the Nations, in realisation that "only a Spiritual awakening can save England."

Thus far we have emphasised the Call to Prayer from the needs of the moral and political life of the Nation. It is none the less urgent viewed from the standpoint of the spiritual. During the past year the Press, taking advantage of

the lead by ecclesiastical thinkers and writers, has paid much attention to the subject of the Christian foundations, and in articles such as these entitled "My Religion," "Do we Believe?" they have been assailed by all manner of criticism and in most cases flat denial. Nevertheless, the foundation of God standeth sure, but we need to look ourselves, and each for ourselves answer the Call to Prayer, in public, in private, making use of the prophet's prayer, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence!

Advent, and the Church's Hope

These are some words written by St. Luke long ago, when he said: "It came to pass that when Jesus was returned, the people received Him gladly, for they were all waiting for Him" (viii. 40). He did not say them about the Advent; he said them about the people who had missed the Lord very much, even though He had only been just across the little lake and come back from Gadara to Capernaum. But I am sure it might have been said of the Advent day too; for we and our forefathers in the Christian Church, for nearly two thousand years, have been crying, "O Lord, how long?" "Lord, come quickly." Jesus shall return—the Church's hope, the glorious hope, the "joyous hope," as St. Paul called it when writing to Titus (ii. 13). Remember that the Advent is not intended as a terror, but a light that gladdens the heart, and a song that shall make music in life; it is intended to turn the minor into the major key, and to make us say, "It will not be long before we get out of the cloud into the sunshine."

The *hope*. Has not the Church sore need of it to-day? In the dark days just before the Reformation, there was a handful of people who had tried all means for bringing light into God's Church, in deep darkness as she was then; but they all failed with merely human methods. Then they betook them to waiting upon God, and called themselves the "Expectants"; nor was it long before God had put forth His arm, and the light had indeed dawned, and their expectations had been fulfilled. In these days surely there is a need that we should constitute ourselves the "Expectants." The churches are racking their brains and holding their conferences to find some new method of bringing light. The light is going to come when the Lord comes. Surely this is a time for us not only to evangelise and serve, but also to wait and pray. In days when there is not only a massing of unbelief outside the churches, but a massing of most dismaying and alarming unbelief inside the churches,—in days when there is a spiritual frost that is tending to chill not only with the grip of Sacerdotalism, but the clamour of a deadened democracy for brilliant but unspiritual worship!—in these days surely there is the call that we should look up to Him and say, "O Lord, Thou art our hope, and to Thee we look."

Those who live within the Arctic Circle have a curious experience every year. There comes a day when the sun rises and shines for but a short time. Above the horizon it comes, and then goes down, and then for six long months there is no more sunshine, but one continuous long night—the gleaming stars, and every now and then the relief of the aurora, but no day. Then, by and by, there begins to shine a faint flush, which lengthens, until at last the six months' night is ended, and once more the sun shines, till ultimately a period is reached when there is a day on which there is no sunset, and for a whole day the sun circles round the sky without a setting. It has been so with the Christian Church. There was a period when upon a dark world the Sun of Righteousness arose, and in the afterglow of that short day the Church has been living ever since. But that Sun, from one point of view, set nearly two thousand years ago, and we have had a long night. The Church has tried to be the moon, and reflect the light, but she has been waning more than she has waxed. There has been a flush of aurora when revival has come, but there has been, on the whole, a long night. And we are looking for the dawn of a day that shall know no sunset, when Jesus Christ shall come back to live on the earth for a thousand years, and His servants shall serve Him. That is the Church's hope.

Notes.

The Universal Week of Prayer.—Our leading article, which is entitled "The Call to Prayer," lays emphasis on the Universal Week of Prayer, which will be observed throughout the civilised world from Sunday, January 3rd, to Saturday, January 9th next. As we write we have before us a list of nearly fifty separate countries where Committees or representatives of the Alliance will be arranging for united gatherings, using the universal topics for Prayer, translated into many different languages and dialects. In London the Central London meetings, in touch with Christians throughout the world, will be held in the small Kingsway Hall from Monday, January 4th, to Saturday, January 9th inclusive. The hour of meeting will be from 12 noon to 1 p.m., and the Chairmen and Speakers as follows :—

Monday, January 4th.
Chairman, Rt. Rev. Bishop Lander, D.D.
Speaker, Rev. R. C. Gillie, D.C.L.

Tuesday, January 5th.
Chairman, Rev. The Hon. W. Talbot Rice, M.A.
Speaker, Rev. John MacBeath, M.A.

Wednesday, January 6th.
At the Queen's Hall, W., 3 and 7 p.m.

Thursday, January 7th.
Chairman, Maj.-General F. R. Kenyon, C.B., C.M.G.
Speaker, Rev. W. Y. Fullerton.

Friday, January 8th.
Chairman, R. C. Hart-Dyke, Esq.
Speaker, Engineer Rear-Admiral A. E. Ruslin, C.M.G.

Saturday, January 9th.
Chairman, Sir George A. King,
Speaker, Rev. J. Chalmers Lyon.

We hope these meetings will be the rallying centre for Christians of all denominations during the Week of Prayer, and cordially invite all who can do so to spend this noon hour in the atmosphere of fellowship and prevailing Prayer with fellow-Christians throughout the civilised world.

The National Outlook—Two Queen's Hall Meetings.—The suggestion in the last issue of EVANGELICAL CHRISTENDOM that the Alliance should convene two great meetings hereon at the Queen's Hall, W., has been receiving thoughtful attention. Such meetings require a setting which is both comprehensive and representative, and the arrangements now proceeding are taking this and other National interests into consideration. The meetings will take place on Wednesday, January 6th, at 3 and 7 p.m., when Christian leaders of all denominations will take part.

We are glad to announce that the services of the "Southern Trio" have been secured for both gatherings, which will enable a programme of sacred music in keeping with the underlying spirit and aim. Those who were present at the great meeting on the subject of "The Bible and the Empire," convened by the Alliance at the British Empire Exhibition at Wembley in October last, will recall the touching interest of this part of the programme. The "Negro Spirituals" as sung by the Southern Trio carry a great spiritual impetus, and we advise all who can do so to be present at the Queen's Hall on January 6th, and to make early application for tickets, for the demand is sure to be heavy. Further particulars will be circulated through the post and announced in the religious Press. The two meetings should constitute a first call to every earnest Christian, representing as they will the National interest and co-operation in Prayer and Intercession.

Bible Day at Wembley.—On another page we include the speeches delivered at the great meeting arranged by the Alliance in the Conference Hall at the British Empire Exhibition on Wednesday, October 14th. It was an inspiring occasion, the response exceeding expectation, having regard to the fact that the meeting was an afternoon one and had to compete with the many attractions of the Exhibition itself. There must have been at least 5,000 persons present; but what we are thankful most for is the splendid opportunity which the occasion

afforded to impress, with official co-operation, upon the public generally, the fact that the Bible is the secret of our Empire's greatness. To all who gave willing service in any way we offer heart-felt thanks. No one can estimate the good accomplished through this gathering.

The Close of the Wembley Campaign.—When the United Evangelistic Campaign at Wembley was announced in May, 1924, no one thought the British Empire Exhibition would be continued for a second year. The Campaign which was brought to an end at the close of the first British Empire Exhibition in October, 1924, could not foresee further usefulness, but the announcement that a second Exhibition was to be held led to immediate steps being taken to secure, if possible, greater facilities for a second United Evangelistic Campaign, if a more suitable site for our Campaign Bungalow could be secured. God graciously answered Prayer in this connection and an attractive site was allotted enabling a new and wider outlook for the work generally. It is impossible in brief space to say all that might be said concerning the Evangelistic Campaign of 1925. A closing Thanksgiving Service under the presidency of Mr. R. C. Hart-Dyke, took place on Saturday, October 31st, the occasion providing the opportunity for the presentation to Dr. Hooper, also Mrs. Hooper, of gifts expressive of the Council's warm thanks for his untiring labours of loving service in the superintendence of the daily work at the Bungalow throughout the 1925 Campaign. To all who in any way have shared the Campaign at Wembley the Council of the Alliance also return hearty thanks. The power and value of co-operation have been demonstrated by this united witness to the Gospel of Christ as the Power of God unto Salvation to every one that believeth. While there has been no attempt to tabulate statistics, very many visitors to the Exhibition from many different countries have through the Campaign been brought into touch with their greatest need—Jesus Christ, not only as the Saviour of the World, but as personal Redeemer and Saviour. Wembley is now a matter of history, but its valuable lessons will live on, and with them will ever be associated the witness which the United Evangelistic Campaign provided to Christian Unity and the Gospel of Christ. The Campaign has closed without debt of any kind. To God be all the glory and praise. Friends everywhere will be glad to learn that the Bungalow is being erected as a Mission Church in the Parish of St. James', Muswell Hill (Rev. Arthur Marcer), where we hope the presence and blessing of God will continue to follow its usefulness in direct Spiritual interests.

The Alliance and Christian Refugees in Iraq.—Our readers have, no doubt, seen in the Press the references to the distress of the Assyro-Chaldean deportees, or refugees, in Iraq, and the appeals for immediate help for their relief. They have been driven from their mountain homes in the disputed area of Mosul by the Turkish Government, and are suffering for their friendship and help to the Allied cause, and, perhaps, more especially for their partiality to Great Britain. It may be well to explain that the Chaldeans are members of the Uniat Church in communion with Rome, while the Assyrians are members of the ancient self-governing Church which has maintained its independence for centuries under all manner of persecutions. The Evangelical Alliance in earlier and later years has sought to share the distress of the Armenian and other Christians, ever the prey of Turkish hatred and inhumanity. In the present distress the General Secretary is seeking to bring the influence of the Alliance to bear upon the situation through co-operation with the Friends of Armenia, whose General Secretary, Captain G. F. Gracey, D.S.O., has just returned from a special visit to Iraq, and to whose telegrams and reports on the situation the information available is largely due. The political aspect of the situation is a difficult one, involving more countries than one, and calling for concerted pressure upon Governments to see that justice is given to these Eastern Christians and their wrongs redressed. On a previous occasion we have expressed the view, which will be that of all, that they should be given protection from Turkish persecution, and a place of safety under all circumstances where they can worship God in accordance with their own consciences and customs. In the meantime, relief funds are called for, and any special funds placed at the disposal of

the Council of the World's Evangelical Alliance will be administered through the Friends of Armenia.

The Reformation "Call to Action."—Our readers will learn with satisfaction that the Council are taking steps to arrange for a second great Royal Albert Hall gathering to follow up the stirring Call sent out from the meeting convened by the Alliance in March last. We shall be able to say more upon the subject in our next issue; in the meantime, an additional booklet on the subject has been published, "*The Reformation—Cross or Crucifix*," by the Rev. W. Y. Fullerton. The set of ten booklets will be forwarded post free for 1/6, or the one above referred to by itself for 1½d. (12 copies 9d., 50 for 1/6). The following paragraph from Mr. Fullerton's illuminating address helps to impress upon all the duty of sharing the present attempt to enlighten England upon the present conspiracy to undo the Reformation. Speaking of our Protestant heritage through the Reformation, he says: "Another discovery of the Reformation was the open Bible. Luther never saw the Bible till he was twenty years of age, and his heart was aglow when afterward somebody made him a present of one. He threw the ink bottle at the devil in the Wartburg when he translated the New Testament far more than when he saw the apparition. But, unfortunately, he left some ink in the ink bottle, and the devil has been using it ever since. We have still a supply of ink; let us use it, therefore, that we may defeat the devil by the written word and the printed page."

Further Letters from Rev. Adam and Mrs. Podin.—As we are going to Press we have received two cheering letters from Mr. and Mrs. Podin. Mrs. Podin says: "The work among the women has prospered. I have every week women's meetings, and Bible Classes once a month, also a Mission Prayer Meeting, a youth's Bible Class and Sunday School. I know you would like to hear of my little Orphanage, where we are experiencing God's richest blessing upon our work, for He has promised to care for the fatherless and the motherless. We have now ten children, a Matron and her helper, a girl from our Seminary whom I have specially trained. We cannot accept more children as the house is too small, but we have put the matter before the Lord that He will give us the money to build a larger one. Mrs. Podin encloses with her letter a pleasing picture of herself with four of the girls she has trained, all of whom are working for Christ in various Churches. Our readers will be glad to see this photograph, which we reproduce.

MRS. ADAM PODIN WITH SOME OF HER GIRLS

Letter from Rev. Adam Podin:—

KEMEL, ESTHONIA.

To the General Secretary, 7th Nov., 1925.
World's Evangelical Alliance.

Dear Brother in Christ,

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2nd Timothy, 4, 5.)

"We are living in a time when a minister of God is constantly reminded of these words—that we must be on our watch, holding our position against the wiles of the devil. Esthonia is in a position as never before concerning Spiritual life. There have been always those that denied the Lord and doubted the Word of God, but now pastors

declare openly that they don't believe the Bible to be inspired, and that Jesus is not more than Son of God than they. No attention, no cooperation, no encouragement, of Canadian people. There are some that try to hold to all Lutheran views, but they have all planned their services. The people here in a state that they do not know what to say and what to believe. The meetings of those who preach the new heresy are so well attended that the churches are all too small. The old Lutherans are beginning that their churches are empty and many seem to closed as there are not people that care to listen, and so money to keep up a position. On the other hand this is a real opportunity for the true Gospel. Where there is a needy and willing people of the Gospel, there the doors are open. All to the contrary. I am glad to say, as we have full religious freedom there is so much to do that if we had many more Ministers of the Gospel they could all have plenty to do. Since two months ago I spent most of my week-ends away from home preaching the Gospel in many places and churches, even where other men could not enter or would not be permitted to enter. Everywhere I have had so many people that the buildings have been too small.

"Next Sunday arrangements have been made for the [illegible] in Hanna, where I shall address large meetings in a public hall and in a Methodist Church. The [illegible] but his given [illegible]

"Lastly [illegible] country where [illegible] I had to [illegible] dust [illegible] crowded that [illegible] and behind [illegible] photo of [illegible] where at pre[illegible] dren are tra[illegible] are children [illegible] was the first [illegible] this magnific[illegible] of it did not [illegible] photo as a re[illegible] brought them [illegible] over 40 teach[illegible] also servants. [illegible] call to visit them once again.

"I have been very busy the whole time and do not know when my resting time will come, or who will take my place when I am called home. My wife is as busy as I myself, she has followed me to several places and done good work everywhere. Two weeks ago when I had a mission some fifty miles away she was some eighty miles away conducting large meetings for women and men as well. To-morrow she will stay at home and will lead our large Sunday School.

"The programme for the Week of Prayer will be translated and printed in our religious papers. I will send you copies of the papers and of the programme as circulated to other Churches.

"All join me in sending the heartiest greetings.

"Yours truly, ADAM FOURS."

In Memoriam.—We do not seem to recollect any period in the history of the Alliance when in the space of two months so many of its warm friends and helpers have been unexpectedly called Home. Elsewhere on another page we comment on the passing of Bishop Cassels of Pauning, Western China, and since that note was written news has come over the wires of the death of his widow, Mrs. Cassels. The General Secretary was present at the Memorial Service held at St. Paul's Church, Portman Square. We have also to record with deep sorrow the death of the Hon. Mrs. Allister Fraser, a sister of Lord Radstock, who displayed deep interest in the work of the Alliance, and whose work for the friends of Armenia and many other Christian agencies will ever be held in fragrant memory. The Alliance was officially represented at the Memorial Service at Marylebone Presbyterian Church, the Rev. R. C. Gillie, D.C.L., officiating. Another of our devoted friends was Colonel MacGregor, C.B.; and as we are completing this magazine news has come of the home-call of [illegible] a member of our [illegible] as late Vicar [illegible] of the Isling[illegible] friend and [illegible] Others might [illegible] of Alliance [illegible] re are those [illegible] ce, but all of [illegible] ow with the [illegible] ers smile, [illegible] ace—and for

UNIVERSAL WEEK OF PRAYER

[illegible] to [illegible] 1926.

CONCERNING LOCAL ARRANGEMENTS.

The Council of the World's Evangelical Alliance are earnestly concerned that the Week of Prayer, 1926, shall be an occasion, not only of spiritual quickening among Christians and Churches at home, but a widely used opportunity to further Christian Unity and to aid the World's Evangelical Alliance in its responsible task of relating and extending alliances interests in all parts of the globe. The supreme urgent need of the present time is unity in Truth and Love among Christians everywhere, as followers of the one Lord, Who Himself interceded "that they all may be one," and Who said, "by this shall all men know that ye are My disciples if ye have love one to another."

We plead with representatives of Christian and Missionary effort throughout the world to help the Evangelical Alliance to make the eightieth anniversary of the Week of Prayer such a manifestation of Christian Unity as shall command from Heaven the

special blessing of God in accordance with the promise. "Behold how good and how pleasant it is for [illegible] together in unity" for there the Lord commanded the blessing.

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to questions often received at headquarters. If followed, the arrangements will [illegible] united meetings throughout the world.

(1) Hold the Week of Prayer in January, throughout the first complete week (commencing with Sunday) of each New Year. This arrangement is universal.

(2) It was originated by and has been organised under the auspices of the World's Evangelical Alliance (the oldest Church Union in the world), and is known as the Conference of Christian Unity and Co-operation. It is specially requested that it may be stated on all local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

(3) Commence local arrangements early. Do not leave them until December, when there is great pressure at headquarters. Secure the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

(4) Secure a suitable local Hall or other meeting centre where Christians of all the Protestant Churches can meet as "all one in Christ Jesus" for united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches, there being interchange and [illegible].

(5) Order sufficient copies of the localised edition of the topics for Prayer (one page is left blank for local announcements of the meetings) to enable their distribution in the local Churches on the Sunday preceding the week-day meetings (Sunday, January 3rd, 1915). They are supplied under cost price for this purpose. This plan enables those attending the daily meetings to be duly prepared intelligently to share in the subsequent Prayers. Others unable to attend the meetings perhaps will, during the daily usual de Prayer, be assisted to use them at home (the topics are recommended for use [illegible] at daily Family Prayer).

(6) [illegible] upon the publicity and [illegible].

(7) The meetings, as a rule, should not exceed one hour, commencing and closing punctually. Encourage short, pointed prayers following the daily topics for Prayer, which should be read out by the Chairman. The largest possible amount of time should be spent in Prayer, and if there is an address it should be strictly limited to fifteen minutes, and bear upon the topics for the day.

(8) Let everything be hearty. Choose bright and suitable hymns. The *Alliance Hymn Book* has been specially compiled to meet the requirements of the Week of Prayer, and other united meetings.

(9) Thanksgivings to defray the local expenses are best taken at the close, a suitable announcement of the needs being made at each meeting. Any balance from these gifts is forwarded to headquarters for the purpose of supporting the Week of Prayer in foreign parts, and the missionary work of the Alliance. If this is distinctly stated at the meetings the response is usually willing and generous. An urgent appeal is made to all who organise the Week of Prayer in local centres at home or abroad to assist the headquarters work in this connection and at a time when it is greatly in need of funds to assist Evangelical interests in many lands.

All communications should be addressed to the General Secretary, World's Evangelical Alliance, 7, Russell Square, London, W.C. 1.

Faith is the substance of things hoped for;
The evidence of things not seen.

Common Prayer.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the close of the Wembley United Evangelistic Campaign without debt of any kind, and for all its united witness to Christian Unity, and the power of the Gospel of Christ.

For a stirring of hearts and already wide response to the invitation for the Universal Week of Prayer, January 3rd to 9th, 1915.

For the peace of Leicester, and for all other evidences of desire at this time for international unity and concord.

For all the mercies, national and otherwise, of the closing year, and for a New Year just opening before us with its opportunities as well as responsibilities of loving service.

LET US PRAY—

For the success in spiritual power of the two great united meetings which the Alliance is arranging at the Queen's Hall on January 6th.

That the Universal Week of Prayer, the eightieth observance, may be marked by Spiritual power in all parts of the world, and may be used of God to further Spiritual awakening in the Mission Fields as at home.

That Christian leaders may realise that the road to true Christian Reunion does not lie through Church Unity or the dogma of organisation so much as through the unity of the Spirit, in the bond of peace.

That the witness of the Alliance, now entering its eightieth year, to this fact, and to the Faith of the Gospel may be strengthened and prospered over all adversaries; also that its great need of new funds and new supporters may be met through faith and prayer.

For "The Reformation" movement initiated by the Alliance and now being actively furthered by literature for wide-spread distribution; also for arrangements now being forwarded for another great Royal Albert Hall Demonstration next year.

For continued [illegible] news from Rev. Adam and Mrs. Fiddis, and other Alliance representatives in [illegible] countries.

Where Corpse seems is Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1926

Sunday, January 3rd, to Saturday, January 9th, 1926

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are asked to use the suggested texts for sermons or addresses on Sunday, January 3rd, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organization), 19, Russell Square, London, W.C.1, England.

To all who in every land call upon God through the Name of Jesus Christ our Lord.

Dear Brethren in Christ,

For the last eighty years it has been the privilege of the World's Evangelical Alliance annually to invite to concerted fellowship in Prayer, during the first full week in January, believers "out of every nation under heaven." We ask that a similar invitation be received this year also.

All the years belong to Christ: they are numbered from His nativity, they point towards His return. As we watch, we may see the Divine purpose reaching out towards its fulfilment; the reign of perfect righteousness inexpressibly draws nearer: we see not yet all things placed under the feet of Christ, but we know that He is to wield the Lord of lords and King of kings, the Blessed and Only Potentate.

Every age is formative of that which is to follow. The cycle of years now passing over is fraught with momentous consequences. The Jew is establishing himself in the land of his fathers, and is beginning to divest himself of the veil of prejudice through which he has still *now* looked upon Jesus of Nazareth. Islam still lifts a wall of towering darkness to Christianity, although great rents appear in it. Perhaps even now it is beginning to crumble. On the Continent of Europe the Papacy is fighting for its life, yet its propaganda is unwearied, assiduously resourceful, and not without success. Only a few lands are still closed to the Gospel: elsewhere the Word of Life has free course, and is being glorified. The Missionary Army is continually being augmented; soon the name of the Redeemer will be familiar to men of every nation and kindred and tongue. Copies of the Scriptures, in rapidly increasing numbers, are being issued in almost every known language: hymns in adoration of Christ are being sung in all the earth: and He is being honoured through the wireless message.

All this means that there is still much to do. The more the time is shortened, so much the more does the King's business require haste.

Our first duty is to seek the face of God; our first labour is intercession.

In Prayer we necessarily begin with ourselves; for "if I regard iniquity in my heart, the Lord will not hear me." We wait before God until the threefold cleansing—in the Word, by the Spirit, through the blood of Christ—is given to us. Then with pure hearts we contend for those gifts which will not be denied.

Next, we unite ourselves in love with our brethren. The promises attached to united intercession are really bestowed upon love. If we love our Lord and His brethren, we may ask what we will and it shall be given us.

So we enter into the mind of Christ for His world. There is something intensely stimulating in the thought that in an all-world covenant of Prayer, such as this, all the earthly interests of the Redeemer, so far as we can discern them, will at one time or other be brought into remembrance—every yearning of the Intercessor within will find utterance, every desire present to the mind of our Advocate above will be responded to by His children on earth.

As the Lord's remembrancers let us take no rest, and let us give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

(Signed by British and Foreign representatives of the World's Evangelical Alliance, by heads of Churches in Great Britain and other Countries, and by official representatives of Bible and Missionary Societies, etc., with whose co-operation the foregoing is annually circulated and used throughout the world.)

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 3rd, to Saturday, January 9th, 1926

SUNDAY, JANUARY 3rd, 1926.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"*Fear not; I am the First and the Last; I am He that liveth and was dead.*" (Revelation i. 17, 18.)

"*Lo, I am with you always, even unto the end of the world.*" (Matthew xxviii. 20.)

"*This God is our God for ever and ever: He will be our guide even unto death.*" (Psalm xlviii. 14.)

"*New things do I declare . . . Sing unto the Lord a new song.*" (Isaiah xlii. 9, 10.)

"*Jesus Christ the same yesterday, and to-day, and for ever.*" (Hebrews xiii. 8.)

MONDAY, JANUARY 4th, 1926.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—That Christ, the First and the Last, is King, and that all things are under His feet.

That each year, as it passes, brings nearer the fulfilment of the Christian hope.

That the Spirit of God continues to work mightily in the earth, and that tokens of His presence and power are apparent in many lands.

That in the mercy of our gracious God another year of loving service is opening before us; that, in spite of past unfaithfulness, we still hear Him say: "Go, work to-day in My vineyard."

LET US REMEMBER IN PENITENCE—The former years in which false ideals, worldliness, selfish aims and love grew cold, in which the compassion of Christ in us were weakened and the Spirit of grace and of supplications was quenched.

Our slowness to apprehend the mind of our Lord regarding His Body, our unwillingness to share His toil and pain in the gathering of the lost, our lack of sympathetic understanding with God's children in their difficulties and trials.

LET US PRAY—That God would number both us in the years that are past (Joel ii. 25) and spread us before Him on our journey towards the City of His habitation.

SCRIPTURE READINGS—Phil. iv. 4-9; Heb. x. 16-25; Psalm lxxxv. 1; 1 Thes. v. 15-23.

TUESDAY, JANUARY 5th, 1926.

THE CHURCH UNIVERSAL—The "One Body" of which Christ is the Head.

LET US GIVE THANKS—For the quickening of spiritual life in Central and Eastern Europe; for the miracles of redemption in lands where it has long tarried; and for the return of many to faith.

For the fervently expressed desire for spiritual revival on the part of many of God's children; for a growing ardour in the service of the Kingdom; and for a quickened appreciation of the Lord's return.

For fresh opportunities in many Mission Fields; for the unceasing consolation of the Scriptures in heathen lands; for a clearer understanding of the truth relating to our Lord's Person and Mission.

LET US CONFESS—The prevalence of our coldness; the persistency of our gainsaying; the grievousness of the grace of God towards those from whom in certain important respects we differ; our complacency in the supreme love of our unity in Christ Jesus—"that they also may be one in Us."

LET US PRAY—That the watchmen on the walls of Zion may see eye to eye; that a true testimony to the Name of the Lord Jesus may be declared by every branch of the Church of the Redeemer; that this day when there shall be "one Lord, and His Name one," may come speedily.

SCRIPTURE READINGS—Exodus xix. 1-6; Isa. xxvi. 1-9; Mark x. 1-16; 1 Cor. iii. 6-15.

WEDNESDAY, JANUARY 6th, 1926.

NATIONS AND THEIR RULERS

LET US THANK GOD—That the world belongs to Christ by the decree and donation of the Father; that the providence of God are determined in their course by the Divine righteousness; that a partial understanding of the Divine purpose in history has begun to dawn on the minds of men.

That the Holy Spirit has power in the earth, which He is guarding for Christ the King, and that He shall overthrow the kingdom of grace until the lawful Ruler returns.

LET US CONFESS—Our national sins and our failure in international duty—unrighteousness, unneighbourliness, covetousness, pride of prestige, vindictive feeling.

LET US PRAY—For all kings and rulers; for ministers of state, administrators, governors, councils, members of senate, lawmakers, journalists, captains of industry, and all public servants—that they may endeavour to learn and do the will of God.

That wise leaders may be raised up in every nation; that the governments which are unstable may be strengthened on a righteous basis; that neither anarchy nor tyranny may prevail, but give place to an ordered liberty.

SCRIPTURE READINGS—Dan. vii. 9-14; Mark xiii. 1-13; 1 Cor. xv. 20-28; Rev. xix. 1-16.

THURSDAY, JANUARY 7th, 1926.

MISSIONS

LET US GIVE THANKS—That the Gospel of Christ continues to be a power to save and to build up in every country in the world ... that in many lands the darkness is passing away and the true Light is now shining; for the faithful witness of those who have laid down their lives for the Gospel's sake; for the blessed memory of those who have fallen asleep in Christ Jesus; for the fellowship of prayer which binds us to our fellow-workers in all parts of the world; for the privilege of sharing in the work of God; for the joy of service; for the blessedness of giving; for the glorious hope of the Lord's return; for the assurance that our labour is not in vain in the Lord.

LET US CONFESS—Our sin in so poorly rejoicing with the Good Shepherd when He shows bringing back the wandering sheep; our reluctance to speak with Him in intercession after the manner of the Apostle Paul; our failure to realise the responsibility of our privileges; our unfaithfulness in witness to the unsaved; our neglect of the duty of prayer for the extension of the Kingdom of God; our slackness in giving; our selfishness in the enjoyment of our own blessings; our coldness in following His steps; our failure to be filled with the Spirit; our slowness to obey His commands; our disobedience to His orders.

LET US PRAY—For all missionaries, pastors, evangelists, candidates, teachers, colporteurs, deaconesses, nurses and Bible women.

For all young converts, for inquirers, for all who are indifferent or hostile, for those who have fallen away, and for those who have lost their first love.

For Missionary Societies and their Committees, for Training Colleges, for Home and Field and Deputation Secretaries; for Translators and Revisers of Scriptures; for those who are creating a Christian Literature.

For Missionaries for separated areas, in sickness or loss; for the children of missionaries separated from their parents, and deprived of the comfort and protection of home. For Missionaries discouraged, humiliated, heart-wounded, struggling with an intractable language and placed in unsympathetic surroundings.

That all who go forth in the Name of the Lord Jesus may walk daily and hourly in the Saviour's presence, that the deadly chill of their heathen surroundings may not enfeeble their spirit, that they may breathe their souls in the purity of Christ, and exhibit the power of Christianity by their love for one another.

That the Lord would thrust out more labourers into His harvest; and that young people in dedicating themselves may be led to consecrate their lives to the service of Jesus Christ.

SCRIPTURE READINGS—Psalm lxvii.; Isaiah xlix. 1-12; John x. 7-18, xii. 20-33; Rev. xix. 4-16.

FRIDAY, JANUARY 8th, 1926.

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

LET US GIVE THANKS—For a godly ancestry for the generations of the upright for the record of all Christian homes, for the abounding care of parents here, for a childhood early dedicated to the Saviour.

That our Lord is specially near to the children of those who love Him, and that while He bids us bring the little ones to His love and care, so many of His servants are fulfilling His command, and ministering to them.

For all Christian instructors, for all pastors, writers and counsellors who train the young in discipline and service, and guide them in the ways of truth and righteousness.

LET US PRAY—That the homes in which our youth are nourished may be more consistently the dwelling-place of the Father of spirits; that family religion may be observed by family prayer, that the Day of Rest may be hallowed; and that our children may early be taught to pray, read the Bible, and reverence the House of God.

That all teachers may be sensible of the responsibilities attaching to the office they hold, and may make it their chief endeavour to bring their youthful charge to the knowledge of Jesus Christ as Saviour and Lord.

That Colleges and Universities may be so filled with the Spirit of the Master that those who study in those halls of learning may be taught to reverence the Bible as the Word of God, and to seek first the Kingdom of God and His Righteousness.

SCRIPTURE READINGS—Deut. vi. 1-9; Psalm lxxviii. 1-8; Prov. iv. 1-13; Matt. xviii. 1-14.

SATURDAY, JANUARY 9th, 1926.

THE HOME BASE, AND THE JEWS

LET US GIVE THANKS—For the generation of the upright in the land; for the goodly fellowship of faithful ministers and earnest evangelists and Bible labourers in the service of the Kingdom of God.

For this special task assigned to the present age in relation to the restoration of "the chosen people" to covenant privileges.

For the promises to Israel, unending grant and promise, which still await fulfilment.

For the new realisation of the mission and ministry of our Lord which has come to so many members of the Hebrew race.

LET US PRAY—That a wide-spread movement of Divine power may add tokens of blessing to the Church in all the lands of Christ.

That every minister, evangelist, home mission worker, Sunday school teacher, tract distributor, may be filled with the Holy Spirit.

That the set time when the Redeemer shall come to Zion, to turn away transgression from Jacob, may be hastened.

That the Christian Church may be enabled earnestly and believingly to plead for the fulfilment of the word of assurance: "And so all Israel shall be saved."

SCRIPTURE READINGS—Ezekiel xxxvii. 21-28; Amos ix. 8-15; Psalm cxlvi.; Luke xxi. 20-33.

The Bible and the Empire

Addresses delivered at the British Empire Exhibition on October 14th, 1925, under the auspices of the World's Evangelical Alliance (British Organization).

I.—By Lt.-Col. Sir HENRY McMAHON, G.C.M.G., G.C.V.O., K.C.I.E., C.S.I.

I feel deeply the honour of presiding at this meeting to-day, but I would that my place were filled by one possessing greater eloquence than I can claim. I will therefore endeavour to make up for that deficiency by setting an example in the next best virtue of a Chairman, and that is brevity.

Before we come to the purpose of our meeting let us for a brief moment direct our thoughts to our surroundings. We find ourselves in the home of the great British Empire Exhibition. Around us in the Halls and Pavilions of the United Kingdom, of our great Dominions, and our many Colonies and Protectorates, we see portrayed by all the art of ocular demonstration and practical illustration the life—surroundings—industries—products and activities of the great countries that compose our Empire. Can anyone of British birth walk round this great Exhibition without a feeling of intense pride in the vast Empire we possess? Well may we be proud of it. It is the greatest Empire the world has ever seen. It comprises more than one-quarter of the surface of the globe and more than one-fourth of the population of the world. Rightly and justifiably we may be proud of it, for it is unlike any Empire the world has ever seen. It has been won by the sacrifice, by the courage, enterprise, endurance and blood of countless of our race, but it has been acquired by no spirit of aggression or mere lust of dominion. It contains no vassal states, no peoples in subjection. It is a commonwealth of free communities held together not by any power of the sword, but by bonds of mutual interest.

How comes it about that we, the people of these small islands off the coast of Europe, have come to possess so vast an Empire? Is it because we are a brave and hardy race? But there are other races both brave and hardy. Is it because we are an exceptionally intelligent people? This I fear we cannot claim to be. Where then are we to look for an answer to this problem? In my humble opinion it is to be found in those few simple words of Queen Victoria in her reply to an African Prince on this very question. She said: "This (the Bible) is the secret of England's greatness." Yes, the more we look into this statement the truer we find it to be. Ever since that day 400 years ago when Tindale's first translation of the Scriptures was printed in this country, England has opened her arms and given to the Bible a home, a more friendly home than the Bible had ever found in the world. Great and wonderful have been the returns that that divine volume has made to England's hospitality.

Directly and indirectly, consciously and unconsciously, the teaching and precepts of the Bible have penetrated into and influenced the life and character of our nation. Courage and endurance were needed for the founding and maintenance of our Dominions overseas, but it is to those other qualities such as the love of justice, truth, and fair dealing, and the willingness to render service to others; it is to these and similar qualities derived from Bible teaching that we must attribute the success of our Empire builders and the existence of that vast commonwealth of nations who compose the great British Empire of which we are so proud to-day.

It is but fitting therefore that we meet here to-day in this British Empire Exhibition to pay our humble tribute to the Bible to which we so largely owe that Empire. Thanks be to God that He has so mercifully allowed His Divine Book to make a home in our midst, and to use this Country for the furtherance of Gospel work abroad.

II.—By Sir GODFREY LAGDEN, K.C.M.G.

The subject of to-day's meeting is so large and important, and so absorbing in its outlook, that I can do nothing more than touch in the briefest possible way upon one or two salient features. It has been my duty to serve my country in various parts of the British Empire, and I have travelled a great deal about the world and had abundant chances of learning, first-hand and from personal knowledge, much about what the British and Foreign Bible Society has been the means of doing; and I am very glad of this opportunity—and I consider it a great privilege to have been asked to come here to-day—in order that I may pay my humble tribute to the splendid work which that Society has accomplished.

I want to say that it has been the pride and one of the great ideals of the British people, ever since they had any possessions overseas, to try and uplift by all means in their power fellow peoples who were subject to their rule, and to do this without any distinction of race or colour, and to do it by encouragement and help in the matter of education towards the elevation of those peoples. It is by such elevated ideals that England bears the fair name that she enjoys to-day in the world. I should like to remind you that the solemn duty of furthering the moral and intellectual welfare and development of backward races has invariably been imposed upon all governors representing the British Government, upon magistrates and other officials concerned with the administration of it, and I venture to say certainly from my own knowledge that that duty has been nobly fulfilled. The results are to be seen to-day in the facts that savage barbarism has almost ceased to exist, that millions upon millions have risen to higher levels of life and are clambouring for further enlightenment. Those of whom I have spoken, entrusted with the great responsibility of government, have always been very hard-worked men, and naturally have not had more time than to see carefully to the administration, the firm administration, of clean justice to ensure absolute freedom and liberty to every man and woman, and above all—and this a great thing—to show to everybody high examples of conduct.

It has remained for missionaries and other agents of all persuasions of the Christian religion to work hand-in-hand with the governors and others with the most powerful instrument towards civilisation, an instrument that makes for civilisation, and that instrument is the Bible. The Bible has been the pillar upon which all their labours have rested. Into every known language has that Bible been translated, and it is a remarkable feature that out of 372 languages indigenous to the British Empire the British and Foreign Bible Society has been responsible for 346. To every country has the Bible been taken, to every community has it carried the great teachings of the Christian religion, and to my mind the strongest feature of it all is that it has given to them a code of morals to take the place of the barbarous laws and customs and Pagan evils which they had been bidden and persuaded to abandon.

III.—By Dr. JOHN A. HUTTON

(Editor of "The British Weekly")

If there is one subject more than another in the whole world on which the Bible is qualified to give us guidance, it is that of the terms on which Empires survive. It would seem indeed that that is the supreme subject with which the Bible is concerned from beginning to end. What are the irreducible terms on which human power survives? The Bible teaching on this question is perhaps the gravest teaching that man can take to heart. It is teaching that literally crucifies the human heart, with its affections and lusts.

Think for a moment of the extraordinary

preparation of God's people to become the supreme exponents in these matters to the world. They occupied a little bit of Syria, about the size of Perthshire in Scotland, and not unlike it superficially, except that the mountains of Syria are much higher. There they stood away up in an aerie, as Isaiah reminded them. Down below there was the Way of the Philistines, and on either side like the two ends of a dumb-bell, were two great Empires, or two great locations for various Empires which from time immemorial contested for the supremacy of the world.

It was inevitable that these pioneers of the true faith, in their comparative security, viewing the Way of the Philistines along which the hordes of Egypt and Assyria had marched and counter-marched for centuries to their doom, should be sensible to the meaning of the life of nations in relation to God.

What is that ingredient of Empire that causes one after another to fall into ruins and pass away. It is only a little exaggeration to say that to answer that question, and that only, is the burden of the Holy Scripture.

Earl Cromer, in his book on *Modern Egypt*, in the second volume has a note which is very interesting. He says, "Once upon a time I asked General Gordon to do something, but he demurred; at any rate, he said, 'I cannot give you my decision until I have consulted the book of Isaiah.'" Earl Cromer adds, "Imagine a man in these days hesitating to come to a decision on an important military or political matter until he had consulted the Book of Isaiah!"

It would have been an exceedingly good thing for the world if the great statesmen of the nations for the last hundred years had consulted the Book of Isaiah before coming to momentous decisions. Isaiah was a statesman who saw with perfect lucidity the terms on which Empires survive, and he warned his people against taking up a purely secular attitude to life, and against the terrible responsibilities of physical power; he told them indeed that the only permanent glory of a nation was its spirit; that Zion was her bulwark, and her God her glory. Isaiah announces in passage after passage that the only terms upon which Empires could hope to survive are that they shall continue to function for the general good of mankind; and that no nation will ever pass away that is functioning for the general good. But whenever power becomes an end in itself, and whenever an Empire, however great it may be, makes of itself a kind of Dead Sea, into which things go to be used for itself alone, and ceases to conceive of itself as a channel and vessel from which it may pass on the grace God has given it, in order to bless the world, it is doomed to pass away. From that moment, says Isaiah, there begins to infect that self-seeking Empire certain obscure destructive forces; and even when it seems to the secular eye to be still as powerful as ever it was and in the height of its strength, already it has become incapable of standing up against those destructive life forces.

Take the 14th Chapter of Isaiah. It is a tremendous chapter in which the destruction of Babylon is celebrated. Babylon was the bully of the world for four or five hundred years. Relatively to the world of its day it was larger than the British Empire is to-day. And it was apparently so mighty that no one could believe any other nation could bring it to ruin. Yet when Cyrus came and attacked Babylon, the whole thing collapsed, because it had become rotten at the core.

Let me give an illustration from the New Testament. Our Lord and His disciples were, once upon a time, sitting outside Jerusalem, and from a hillside in the vicinity they commanded a view of the Holy City. Now, there is not the slightest doubt that one ground of offence the disciples had with our blessed Lord, was that in their view He was perhaps not patriotic enough; He was not nationalistic enough; He talked too much about "the world." "God so loved the world," He said. The disciples were a little distressed and troubled by the persistent attitude of their Master towards the nations outside Judaism, and in order just to jog that side of His nature, one of the disciples, looking across the hill to Jerusalem, said to his Master, "Is not that a wonderful place? Look at the beautiful buildings in the temple

area. And, when one comes to think of it, is not the whole position of the Jews a wonderful thing? Does it not seem that God has always shown favour to His own people, as if we were a kind of exceptional people? Does it not seem as if God was really a respecter of persons?"

But our Lord replied to this disciple, "Seest thou that beautiful city, and those magnificent buildings, there shall not be one stone left upon another that shall not be cast down." "Why?" asked the disciple. And the Master's reply was, "Because they know not the day of their visitation."

That was the message of our Lord on its purely political side. With the sagacity of a great prophet He saw that this little people, Israel, were trying to keep themselves apart from the great life of the world; they were living for themselves, and keeping their culture to themselves, and were not opening their gates to the wide world. Our Lord saw clearly that Rome would not stand that. The day would come when Rome would smash them, if they did not open their gates and share their resources with the other nations of the world. And the day came; and even after our horrible experience of the recent European war, it is almost too much for us to read the terrible story of the siege of Jerusalem in the pages of *Josephus*.

We have been hearing much during recent months concerning our own great Empire, but any pride we may have in it will be a silly and ridiculous thing if it is not weighted down by an enormous sense of gravity and fear. We have heard too that the Bible has been translated into almost every language of mankind; but there is one tongue into which the Bible is still waiting to be translated, and no one Society—not even the British and Foreign Bible Society, of whose work we are so proud—is great enough to do it. The one language in which the Bible is waiting to be translated is the language of human behaviour.

IV.—By Engineer Rear-Admiral A. R. EMDIN, C.M.G.

It is no exaggeration to say that without the Bible there would have been no British Empire Exhibition, no United Evangelistic Campaign; and—certainly—we ourselves should not be where we are this afternoon. Our coinage describes His Gracious Majesty King George V. as "King of All Britain by the Grace of God"; and we reckon our years from the Incarnation of our Lord Jesus Christ, Himself The Living Word Whom the written word reveals on every page.

THE BIBLE AND HISTORY

Thank God, we can trace the influence of His word all through our Nation's history. King Alfred the Great's zeal for the Bible is reflected in his "Laws for England"; and moreover, he occupied himself in translating The Scriptures into forcible, simple Anglo-Saxon to give effect to his patriotic desire "that all free born youth of his Kingdom should employ themselves on nothing till they could first read well the English Scripture."

And as it was King Alfred who laid the foundations of our Naval Supremacy, it is not surprising that the development of our maritime power be distinguished by a singular anxiety for the spread of the Christian Faith.

King Edward VI. in his instructions to Navigators laid down that "the sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else whatever is builded on other foundation shall never obtain happy success or continuance." A charge worthy of the Monarch by whose direction the Bible occupies a conspicuous place in the Coronation Service of our Rulers.

In the Charter of Queen Elizabeth to the East India Company was embodied an expressed recognition of higher duties than

those of mere commerce. Sir Walter Raleigh presented £100—no small sum in those days—"for the propagation of the Christian Religion in Virginia; and in the Letters Patent of King James I. to the same it was directed that "The Word and Service of God be preached and used in the said Colonies, and as much as might be among the savage tribes bordering among them."

The hundred-and-two Reformers who sailed from Plymouth in the "Mayflower" in 1620, landed in what is now Massachusetts with the Bible, and for the Bible; and thus spread the foundation of the United States upon the Holy Scriptures.

Oliver Cromwell, with his Puritan Army singing the "Old Hundredth" as they marched and fought, restored our land—and Ireland too—to liberty, peace, and order, and made the name of England respected all over the Continent of Europe.

William Wilberforce, actuated by the Bible revelation of The Love of God for the world, strove for twenty years for the abolition of slavery; and so led to the Emancipation Act of 1833—one of the brightest and most fruitful and far-reaching episodes of our National Statesmanship.

It is the Bible that has given us such men as Sir Henry Havelock in India, Charles G. Gordon in China and Egypt, and the Earl of Shaftesbury at home; to mention only a few of the noble philanthropists whose lives reflected Christ, and whose works live after them.

The Navy Discipline Act recognises in its preamble "The good providence of God", and our own Gracious Sovereign King George V. has let it be known that he reads one chapter of the Bible every day of his life. May he be long spared to maintain this bright example to the peoples of his Realm and Empire.

THE BIBLE AND MISSIONS

So much for history. Let us turn to the record of Christian Missions for a moment.

These have their origin in the example and express command of Our Lord Jesus Christ Himself; and moreover, have not once nor twice been commended by the voice and experience of secular history. It was the great Apostle Paul who, "not disobedient to the heavenly vision," brought the Gospel of the Grace of God to Europe—and so to our favoured land; and he has been seconded by such as Chrysostom, Columba, Augustine, Wilfred, Boniface, Xavier—to mention but a few—down to our own day; in whose train solid and lasting enlightenment and advancement have always followed.

Look at the Map of the World, and see what a tale it tells of the effect and the value of the free and widely circulated Bible! Which are the countries where ignorance, superstition, immorality, cruelty and tyranny abound? Those where the Bible is either unknown, neglected, or forbidden. Which are the countries where liberty and public and private morality have reached the highest pitch? Those where the Bible is free to all, and read by most.

A handful of Moravians, Bible in hand, established Missions in many distant lands about 1750; and their God-directed and God-blessed efforts were instrumental in the formation of the British Missionary Societies whose development has synchronised with the expansion of the British Empire of which this Exhibition is a striking and eloquent testimony. And this is because, by the power of the Bible, wherever these pioneers of the Gospel have penetrated, they have brought about the suppression of cannibalism, human sacrifices, infanticide, the elevation of the position of women and children, the purifying of morality, and opening the way for civilisation and social advancement on the good and sure foundation of The Word of God.

Again: it is the Bible to which the civilised world is indebted for its best and most praiseworthy institutions: and from the Bible are drawn the best laws by which society is bound together and kept in order, and the standards of morality, truth and honesty which prevail among the Christian Nations.

To the Bible is due every humane and Charitable enterprise in existence; and we may search in vain the histories of Athens or Rome for any such organisations for the relief of the sick, the poor, the needy, the

aged, the orphan, the lunatic, the lost, the lame, and the blind, such as abound where the Standard of Britain flies supreme."

THE BIBLE AND LITERATURE

Then, even as literature, the Bible ranks with the greatest in the world; and overtops it all. The Book of Job is by general consent the greatest philosophical poem of all literature; and nothing can approach the music of the Psalms, or the pure logic of the Epistle to the Romans, or the crystal depth of the Gospel according to John. And as for circulation, the British and Foreign Bible Society alone has issued over 353 million copies of the Scriptures since 1804, and that in 572 differing languages. Truly, this is indeed "The Word of God"!

THE BIBLE AND CRITICISM

And yet—alas—the characteristic note of to-day is the attacks which are being increasingly made upon the Bible, even within the professing Church of God itself; so, in this connection, the following testimony of the late Mr. W. E. Gladstone is most relevant:—

"If the most greedily destructive among all the theories of the modern critics (rather seriously at variance with one another) were established as true, it would not avail to impair the great facts of the history of man with respect to the Jews and to the nations of the world: nor to disguise the light which those facts throw upon the pages of the Sacred Volume, nor to abate the commanding force with which, bathed so to speak in the flood of that light, the Bible invites, attracts, and commands the adhesion of mankind."

The pre-eminence and influence of the Bible in and upon our National life is perhaps most forcibly demonstrated by the tremendous developments of the destructive criticism to which Mr. Gladstone refers, and by the virulent repudiation of the Bible itself by the Bolshevistic element whose ugly head is even now insolently reared in our own land and Empire; as these show, beyond possibility of doubt, that our enemies clearly realise the true source of our strength, and the secret of our greatness.

And yet Russia—in the struggle grip of this embodiment of evil—is surely a sufficient object lesson of the misery, thraldom, and degradation that follows—and speedily follows—the rejection of the Bible, to arrest the attention of even the most carnal and the most thoughtless. May God give us clarity of vision and sanity of purpose to meet, resist, and overcome this tide of opposition, and more firmly than ever establish our Empire on The Impregnable Rock of Holy Scripture.

Not that we are alarmed, nor amazed, at this modern trend; for the Bible itself tells us that in the last days perilous times shall come when men shall be blasphemers, trucebreakers, despisers of those that are good, mockers who walk after their own ungodly lusts, ungodly men turning the grace of God into lasciviousness and denying the only Lord God and Our Lord Jesus Christ.

Seeing these things are already come to pass, therefore let us all the more earnestly contend for the faith once for all delivered unto the Saints; so that when The Lord comes He will find us steadfast in His Service.

"God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the plentiful Promised Land;
It will linger still before you when you sink the busy mart,
And like flowers of hope will blossom into beauty in your heart:
The precious words, like jewels, will glitter all the day
With a rare effulgent glory that will brighten all the way."

Christian Critics of Jewish Missions: A Reply and a Plea*

By Rev. J. CHALMERS LYON

[illegible] Why should we try to convert the Jews? They have the Old Testament and worship the same God that we do. Again the question shows a lamentable ignorance not only of the facts to-day, but also of Holy Scripture. I remember a minister saying to me, "I don't believe in preaching to Jews. Leave them alone." And then he quoted, of his method of his principle, "They have Moses and the prophets; if they will not hear them neither will they be persuaded though one rose from the dead." I hesitate even to comment upon such a reasoning of the Scriptures. Our Lord evidently did teach in the Synagogues of Christ, and Lazarus (the) man who would not listen to the Word of God would be still less likely to listen to a ghost! But he never thought that Moses and the prophets were final and sufficient.

Would Moses and the prophets be enough for you, my fellow Christian? How would you like to be a Jew yourself? I am not thinking now of any social stigma which might be incurred. But would you be willing to do without the Lord Jesus and all that He stands for? Put yourself in the Jew's position. What have you then?

(a) You have indeed the wonderful Old Testament. But it is full of symbols without any explanation, types without any antitype, shadows without any substance, promise and prophecies of a Redeemer, without any fulfilment. The Book is unlocked, on the face of it unfinished and preparatory only. And as well as the Old Testament (b) you have the Talmud which is supposed to explain and expound the Scriptures but which only adds to your burdens and perplexities. The Talmud is the enormous body of oral law reduced to writing. What are its contents? Let a distinguished Jew reply. "The Talmud contains a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom and much rambling dotage, many puerile tales and Oriental fancies, jokes and epigrams, reasonings and unreasonings, subtle solutions, maxims and riddles." Thus Disraeli in his "Genius of Judaism." Well has the Talmud been described in its own pages as "The graves of Moses," for Moses and the prophets are buried under this "prodigious mass," full of human interest but wholly empty of Divine authority and saving power.

(c) Then you have a Day of Atonement, but no altar and no sacrifice, though the Old Testament declares that without shedding of blood is no remission of sins. How can you be assured of forgiveness apart from Him Who speaks peace by the Blood of His Cross?

You have no Christmas Day with its glad tidings of the Incarnation, no Good Friday to tell of the one sufficient Sacrifice, no Easter Day to tell of that Sacrifice as accepted with God—for the Resurrection is God's seal, God's Amen to the atoning work of the Son of God—no Whit-Sunday to remind you of the descent and outpouring of the Holy Spirit

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*A sermon preached at [illegible] Church, Jerusalem, on Sunday morning, April 8th, 1906, in behalf of the Mildmay Conference Hall Mission to the Jews. [illegible] 25 to 100 is easily free, post 2d.

of promise. In your Old Testament all these things so unmistakably promise are promised and foretold, but—whether the New Testament claim is not a whisper of their fulfilment. The Old Testament is confessedly unbelief. But the New Testament throughout its evangelic pages echoes and reechoes the triumphant "Finished!" of the dying Redeemer, "It is finished!"

But if you are a Jew you belong to a nation in eclipse, a nation under a shadow, a dishonoured nation at present a hopelessly divided nation, a problem to everybody, a problem to themselves. And yet as a Nation they should have a primal claim upon the interest and affection of all Christian people. Why?

1. *Because we owe our own religion to them.* The Jewish faith in its purest form was one of the very foundation of the Christian Church. We are indebted to them for having maintained throughout the pre-Christian era the unbroken basis of our Christian creed. "Hear, O Israel, Jehovah our God is one Jehovah." That was a remarkable creed in the ancient world. Nobody else entertained it then. Within the last few months excavations have found in the temples of Ur fresh evidence—if any were needed—that all Abraham's contemporaries were worshippers of many gods. That was the faith in which he had been brought up (see Joshua xxiv). But Abraham was not satisfied with the degrading polytheism of his day. He sought the true God, and dared to challenge the beliefs and prejudices of his age by breaking away from idolatry and following where God led Who had revealed Himself to that earnest seeking heart as the one true God. And God honoured that man's daring faith and said, "I will bless you and make you a blessing to all mankind." We think God for Abraham's faith, and confess that his God is ours too.

"Hail Abraham's God, and mine!"

2. *We owe the Scriptures to them.* We are often told that the Jew had a genius for religion. I never could believe that. The Old Testament, if it tells us anything, tells us that the Jew had a perfect genius, like the rest of our fallen race, for getting hold of the wrong sort of religion. And he has that still. The Psalmists and Prophets were never representatives of the whole nation. They were exceptional men. And their writings were not due to the fact that they had a genius for religion, but to this, that like Abraham they sought the Lord, and God gave them a special revelation by direct inspiration. "At sundry times and in divers manners God spake unto the fathers by the prophets. We bless God for the prophets, and for the precious things He has said to us through their inspired pens. And we bless God, too, for the care and diligent exactitude with which Jewish scribes copied and re-copied, preserved and transmitted to us the sacred writings of such inestimable value and blessing for the world. It is one of the glories of the Jewish race that to them were committed the oracles of God. They gave us, under God, our monotheistic faith, and preserved for us the inspired word of the Old Testament.

3. And finally we remember with adoring gratitude that when God made Himself known in His incarnate Son *He came of the seed of Abraham*, according *to the flesh*. Ah, don't let us forget that. Let it make us more kindly disposed to all Jews and more truly interested in their welfare. For it is an extraordinary thing that in so many quarters it seems to be regarded as an established principle, first, that whatever a Jew does is bound to be wrong just because he is a Jew, and secondly, that because he is a Jew he is bound to be right on all points. If he thinks a thing his progress is resented by other shortsighted. If he thinks a thing over as he is not wanted and you don't call on him. If he retires from business he is obviously a profiteer. If he gives little thought to it he is a blockhead. If he engages in politics it is from the lowest of motives. If he chooses an occupation for which he is by natural bent. If he goes in Parliament he is trying to grab the land from the poor native Arabs. What do these Hebrews want? Poor Jews.

"Tales of the wandering Jew and many a legend"

No wonder he is a puzzle to himself. I don't wonder that so many of them have no part of association with their own Old Testament, are troubled in it with the perplexities and possibilities of Talmudism. I don't wonder at many Jews are frankly agnostic. Shocked at Christianity has done with the Jew, to see how he persecuted and oppressed them by cruelty, ridicule and contempt. The first duty of the Christian Church is to put herself right with the Jew, to express her sorrow and shame at the wrongs that have been done him ostensibly by followers of the Christ's King. And we must begin to show him a true Christian spirit, and what Christianity really is and Who and what Christ our Lord really is. For He is altogether lovely. He is God manifest in the flesh and He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. In short, Jesus is God's last word to the whole human race, and the only Saviour we know anything about. And the Jew needs this Saviour as much as you and I do. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Like the rest of us *the Jew needs to be saved*. Saved from the guilt and power of sin; saved from the hopeless woes alike of materialism, agnosticism and atheism; saved from the age-long futile efforts to "establish their own righteousness." That is why we preach Christ to the Jew. And also because we have Christ's own definite command, "Go ye, and make disciples of all nations . . . *beginning at Jerusalem*."

The Jew does no missionary work at present. But *he will one day*. God has not finished with His ancient people yet. It is not for nothing that they have been so miraculously preserved from assimilation and annihilation. Nations far greater than they, numerically and geographically speaking, have vanished from the earth. Where, for example, are the Hittites, whose mighty empire once stretched from Asia Minor to the borders of Persia? They are lost, language lost, history lost, literature lost, their few surviving rock inscriptions still undeciphered. But the Jew abides. His literature and his and history are more familiar than those of any nation on earth and his ancient language has in our own day revived in notable fashion. During the last few days I have read and re-read those three great chapters, Romans ix., x. and xi. But even had these never been penned, the thought must be present to every intelligent Christian that the Jew has been preserved for some great purpose of God. And Paul hints that that purpose is a wonderful world-wide missionary one which shall bring enrichment of blessing to the whole Gentile world. When Zion's time of favour comes, when they in penitence look on Him Whom they pierced, then all Israel shall be saved, and never *to cease*. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Reunion Notes.

A New Spirit Is there a new spirit arising in the hearts of our people? A well-known Bishop said he would give the young people of his Diocese leave to dance their joy out during the twelve months that followed the Armistice. His impulsive good nature was quickly checked by the assault of clear thinking and he openly confessed that he had made a mistake, for he had never anticipated the way in which the passion for amusement would take possession of the people. We have had on all sides proofs of the spirit of frivolity which has become part and parcel of our daily life, and recall the doubt of which Matthew Arnold spoke, in one of his American Essays, "*Les frivolités font-elles tout reitre?*" It is a feeling that comes to many. "Let us eat and drink for to-morrow we die" makes its appeal to the natural man on whose soul the bright light of eternity does not shine. Matthew Arnold was able to prove that this frivolity was the very reverse of the character that is essential for the building up of noble living and progress in all that is essential for the higher well-being of a State. We hear much of the need for greater leisure and the opportunity for self-development which should be given to men and women who must not be tired after a day's work. The leisure has come, but how is it used? Many use it well—but the great multitude find in it the opportunity for indulging in entertainment after entertainment, and what in its right place should be the occasion for relaxation has become a regular habit that leaves the individual *blasé* and on the search for fresh sensations. "On with the dance"; "Off to the pictures"; "Now for a good time"; have become the driving urge of millions in our land. And they have lost their sense of proportion.

The Cry "Halt" Armisticetide approached. Announcements on all sides of revels on November 11th were made. Every taste was catered for. From High Society down to the worker on a small wage opportunities were afforded for a burst of revelry that would make the night a great occasion for the follies of men to be in the ascendant. Then the astute organisers of charity appeals—most deserving of institutions in most cases—saw that people were ready to pay heavily for their pleasures, and by enticing them to do so "with a good object in view," they could be utilised as agents to support institutions badly in need of money to carry on their beneficent activities. So these entertainments grew and flourished. Many anxiously watched and wondered. To attempt to stay the flood seemed waste of time. The Rector of St. Martin's-in-the-Fields felt and acted. A letter to *The Times* called attention to the fact, and spontaneously from many quarters arose cries of assent. The Nation needs sober facing of facts and a serious spirit if it is to meet the situation that exists. One in ten of our workers is in receipt of unemployment insurance, the most anxious conditions exist in many of our great industries, social and political discontent is rife, and those who see deepest and furthest recognise the dangers that lie before the Nation. It is a time not for seeking the attainment of the pleasure ideal, but for the most earnest thought and asking the question "What can I do to make things better in the land I love?" Accordingly the appeal of the Rev. H. R. L. Sheppard reached the hearts of the nation, and one by one men in public positions showed themselves in deep sympathy with it. The great Armistice Ball in the Albert Hall was postponed, and a simple service took its place. Throughout the country the lead was followed, and Armistice Day was observed with a quietness and a sense of recollection and remembrance that will make it a memorable time in our history. In spite of sneers that the Nation became religious "by order," there is a general feeling that a day on which we commemorate the men who counted not their life dear unto them in response to a call of duty should not be given over to self-indulgence. Man does not live by bread alone, and the satisfaction of the craving for excitement and pleasure is not the best way to spend the night of the day. And so the Nation listened to the call and refrained from these public revelries.

"Try to Understand" The motto of the joint message from the leaders of the Anglican and Free Churches was a summons to understand one another. We

have all been in grave danger of thinking in groups along lines laid down for us by those who manipulate group movements. The whole of society is being organised into groups which broadly may be said to represent classes. And these classes are being forced into conflict with one another. The human mind finds it very difficult to justify itself in permanent individual hate, whereas it is quite happy when it shares class hatred, for the consciousness that many are sharing hatred directed against other classes gives a sort of absolution for that which is wrong. The class groups throw their thoughts back on their own grievances; they think they see what gives rise to the evils they suffer, and without regard to the rights or feelings of other group classes they strive to attain their ends. And the outstanding fact of group organisation is the direction of the thought and action of the group by a few clever wire-pullers. Individual responsibility is forgotten, and even good men go with the stream believing that they alone are right and all who are opposed to them are their natural enemies who must be fought and overwhelmed. Accordingly we all run the grave risk of only understanding the grievances attached to ourselves and our friends, and of forgetting that others have a right place in a Society of which we all form part. The "Try to understand" must be made into something more than a Copybook Heading. It must become a real habit of thought with us all if we are to do our part to fulfil the law of Christ by bearing one another's burdens. Life cannot be lived in isolation, if it is to be lived rightly by those who have the mind of Christ.

The Root of the Matter We shall never have our country moving on right lines until the individuals are themselves living right lives. And right lives can only be lived by men and women who hear and accept the Christ call, "Follow Me." We need the Ministry of conversion as it was never needed in the past. The cult of good resolutions has failed, because man in himself cannot attain what God wills him to attain. He must link his will with the Divine Will and have the Divine Power indwelling if he is to be what he ought to be. In other words, he must give himself to Christ and be His loyal disciple and servant. We have been converting our Churches and Chapels into something like Ethical Societies or Clubs of worship in which the object of worship is forgotten in the beauty of the means by which we worship God. We have forgotten that "I, if I be lifted up from the earth, will draw all men unto Me," and "the Blood of Jesus Christ cleanseth us from all sin." Old fashioned—yes, but eternally true. Sin is what keeps men from "bearing one another's burdens"—sin is the evil that lies at the very root of our social, economic and political sufferings. Until we bend men and women together with a deep hatred of sin and the joy of knowing that sin is forgiven by the death of Christ, we shall fail to leave the mark we must leave upon the age in which we live. The time has come for the abandonment of our clever preaching, our intellectual pulpit displays and a return to the old Gospel of "repentance towards God and faith in the Lord Jesus Christ," for the translation of the Christian Ethic into Christian-living and service. When this is done we shall find that the Body of Christ will be the greatest influence for good in our land. This is the Divine cure for present-day evils. It has never failed when tried and it will not fail now. On the Churches lies a tremendous responsibility. They are on their trial. God grant that they may understand.

Church Attendance It has been stated that only twenty-five per cent. of our congregations consist of men, and the reply is made that of all serious gatherings twenty-five per cent. only are men. On the other hand it is said with equal confidence that seventy-five per cent. of theatre-goers are women, and so the bandying of figures proceeds. But it is a fact that cannot be denied that women attend places of worship in far greater numbers than men. It is said that Mithraism, the most serious rival to Christianity, in its early days failed because it was a religion that excluded women from its mysteries. We all know that the home is for most of us the place where we learned to think of God and to love the Saviour. We have no grievance because women attend Church. Our great regret is that so many millions have ceased to do so and have drifted into apathy. But we are sad that men have absented themselves from the House of God to such a large extent. They are as much in need of salvation as

women. They cannot do without God if they are to lead right lives and have that inward peace which passes all understanding. It is hard to discover the grounds of their absence. They have time to attend, but they prefer to spend Sunday morning in bed and give over Sunday evening to amusement or quiet family entertainments. They have lost the habit of prayer and worship. Many of the best of them find in their Trade Unions and Friendly Societies the opportunities they desire for social service to help their brother men, and therefore with a half satisfaction they go on from year to year. Is it a fact that men have learned to distrust the Ministers of the Gospel as men who trim their sails to the wind that blows, and are not speaking from their hearts and minds what they believe?

Clerical Shuffling. The Clergy have been charged with "shuffling." The word is ambiguous. It may subtly mean that they withhold from their people their inward convictions and strive to make their hearers believe something different from what they in reality accept as true. If this be the case no words of condemnation can be too strong for such conduct. It is using the Word of God deceitfully, and as such is dishonouring God and degrading to themselves. Such men can never be true guides to the Christ Who is the Truth. Or it may be that it simply implies that men are content to go on saying what they are expected to say without taking the trouble to ask what they really believe and why they believe. The moral guilt of this position is great, but it has not with it the outrageous dishonesty of the former. We have no fear of Truth. Whatever can be shown to be true in Nature or History cannot be the enemy of spiritual truth. Christ is the highest Truth, and in His Person and Teaching we see Truth at its highest. We have no fear that He will ever be dislodged from that position. Most Ministers are intellectually unequal to discuss problems that can only be fully treated by the very ablest experts. These experts are frequently at war among themselves, and they will go on contending. But every Minister of Religion is bound to be familiar with the thoughts that the average educated man is thinking and derives from his daily paper, the magazines and popular compilations. All have to face the spectres of the mind and lay them for themselves and for others. It may be that some "shuffle" out of responsibilities because they are convinced they cannot fairly judge. There is something to be said for the attitude. If I have always believed, my faith has helped me to know God, to serve Him and to live the life of the way. Why then should I worry about these things? So long as teaching is positive all is well, but evil is done when statements are made of a character that proves ignorance of what has been said or written. We have no fear for the Bible or for the Creed we hold, and we hope all who are teachers of the Gospel will prove themselves well equipped to divide rightly the Word of God and to show to our age that they "have not followed cunningly devised fables."

Miracles. Let it be said once and for all that belief in miracles is essential for the acceptance of historical Christianity. The Gospel of the Incarnation, Atonement and Resurrection, is miraculous or nothing. There is no escaping this, and all attempts to build Christianity on any other foundation are doomed to failure. Our faith is not a mere system of humane ethics or a mere summons to follow a great Example in our own strength. We cannot get over the existence of miracles by professing belief in miracles of healing and disavowing belief in nature's miracles. A great change has come over scientific speculation and over those who represent the interpretation of life and nature in the higher domains of thought. We are no longer living in a world in which it can be said "Miracles do not happen," and in that formula close the subject. The more we know of the universe the more complex it becomes. It is no longer a universe in which "God is bound by His own laws," but a universe in which we know only in part, and the laws are only rules that serve us for guidance in our investigations and actions and not as the last word of possibilities. The more we know the more we can feel towards the Divine thought that lies behind all things, and find in Christ the solution of our difficulties. He who knows the mind of the Father and to whom all things were delivered, was able to do that which never man did as well as man never spake. The facile materialism of the nineteenth century is dead as Julius Cæsar, and we are to-day in the presence of a Spirit

maintaining all things, and that this Spirit is the Divine Spirit. The scientists of the nineteenth century may have to their own satisfaction abolished Miracle, but the Miraculous comes back as a probability in the minds of those who think apart from religion in the twentieth century. Lord Balfour writes, "The intrusion of an unexpected and perhaps anomalous element into the company of more familiar factors in world development may excite suspicion, but it does not of necessity violate anything more important than our preconceived expectations." And that most daring and successful of scientific men, Professor Eddington, writes, "It is for other considerations to examine the daring hypothesis that the Spirit in whom we have our being —our actuality—is approachable to us; that He is to us the beneficent Father, without which, it seems to me, the question of the theoretical existence of a God has little significance. This image of the Divine nature is not a convenient fiction for use in workaday life to be discarded in favour of a system of equations when scientific accuracy is required. If the hypothesis be correct, it signifies a direct relation of spirit to spirit which can scarcely be made clearer by an irrelevant excursion into the cycle of physical definition where the differential equations take their rise; it is more nearly expressed by reference to a relationship of spirit to spirit on the human plane—a relation which means much more than physical science is able to formulate." As to this further question the scientist and the religious teacher may well be content to agree that the value of any hypothesis extends just so far as it is verified by actual experience."

Lift up your Hearts We have written in this manner not because we place undue weight on "the last words of science," but because we find in the new spirit that is possessing our leading thinkers exactly what we have been saying from time to time in these Notes. We have protested against the dogmatism that assumes everything is closed because "science" says miracle is impossible and matter is all. We have maintained that science simply records facts, and men immersed in the study of uniformities are apt to extend their statements into realms for which they have no validity. We have held that would philosophy does not accept these conclusions, and that the revelation of God in Christ as recorded in Holy Scripture is in accord with the highest reason, and that Christ is the true and living Way to God. While the bankruptcy of material science or scientific materialism is now being proclaimed on the housetops by philosophers and scientific thinkers, we are thankful that this is the case, but we do not base our faith on their pronouncements. We have tested the truths of revelation, have found them satisfy our deepest needs, have discovered the Gospel to be the power of God to salvation, and Christ to be our all in all. But we find in what is now being acknowledged to be true in scientific thought a confirmation of what we have always held and a sure preparation for a change in the mind of the people for a more favourable acceptance of the Gospel message. From many sides proofs are forthcoming of a return to a spiritual view of life and the unsatisfactoriness of the broken cisterns from which men strive to slake their thirst for God and Truth. "None but Christ can satisfy." We who know this can proclaim the message without faltering or fear that we may be put to confusion by an opposition that may reduce us to intellectual perplexity. The nation needs a Spiritual awakening. God will grant it to us if we are faithful.

A Multitude of Sorrows In his broadcast message from Canterbury Cathedral the Archbishop of Canterbury said, "The plain fact is that the body corporate is out of sorts and people have no prescription ready. And yet I am absolutely sure that there are more people now than there ever were in my lifetime before who are eager, at any cost, to answer loyally to a call from any source which would show them how they are to roll back the cloud which now overhangs them." "From any source"—does this mean from any human source? We think that there is a cry for a leader who will lead, and instead of finding one such leader we find many voices crying right and left. We cannot discover in man the leader. But a Man—the Man—has appeared who can lead and will lead. What we really need is the return to the Cross and surrender to the Crucified Who now lives and lives for evermore. And the Churches exist to issue

this cry, "Back to Christ! Hold by Christ!" This the one summons that will rouse and rally into one those who are prepared to be the pioneers of a new age. We all need a fresh baptism of the Spirit which will lead us to that unity in Christ that will enable us to go forward confidently, to fight valiantly and to be the leaders of those who will march with us with Christ at our head on to the bound of the waste—on to the City of God. Surely the hour has come when those who are Christ's must make their voices heard and their lives felt. The days call for no faltering of conviction, nor doubtfulness of purpose, but for more consecration to the service of God. As the Archbishop said, "I believe on God. I believe in His power. We must look upward as well as outward. We are in great need and the words of the ancient prayer rush in, or rather rush out from us, "O Lord, raise up, we pray Thee, Thy power and come among us, and with Thy great might succour us." God means man to be succoured by man proclaiming His Gospel. It has pleased Him by the foolishness of preaching to save mankind.

Lessons There are signs of a new spirit in Europe. We have seen peace conference follow peace conference only to end in failure. Men preferred to fight for their own ends than for the good of all. The recurrent disappointments made the hearts of many sick and faint, but step by step the Spirit of God was leading men to better things. We saw hopes dashed to the ground and pledges of our support to various policies that were doomed to come to grief. Then from an unexpected quarter a summons came to discuss what could be done to end the strife that had laid a paralysing hand on the progress of European goodwill. We and other Nations accepted the olive branch, and when men met round a table determined to seek and not avoid peace, to remove and not create difficulties, they saw a way to goodwill and agreement. And so it has come to pass that the great and small Powers of Western and Central Europe met and without any great public discussion arrived at a series of treaties that mean working together for continued peace and the prevention of future warfare. It was a flash-light revelation of the difference between the works of darkness and the works of the Spirit. How saw that through untiring help no good results could follow, but by following the leading of the Prince of Peace the way could be opened for burying the past and living as brothers in the present and future. Who could have dreamed, ten years ago, that at the historic Lord Mayor's banquet the Foreign Secretary and the German Ambassador would pledge the friendship of the two Nations to one another! Who could have thought in July, 1918, that Germany and England, with France, Italy and Belgium as companions would, with the World Powers as a whole, seek means in a League of Nations to arrest the outbreak of war? But the inconceivable has happened, and a better way has been found. We pray that we may see the new International spirit consecrated to the higher service of God and His Christ. Unless it is there are grounds still for fearsomeness among the people.

Prayer Book Revision No Evangelical Christian can fail to have a deep interest in the proceedings of the House of Bishops who discuss the Revision of the Prayer Book. For the fate of Reformation teaching in the Church of England is at stake. And not only Reformation teaching, but the message of the New Testament. Will the Church of England deliberately admit into its formularies teaching opposed to the presentation of the salvation obtained for man by the death of Christ and through faith in Him, or will it remain loyal to the fundamental message of the New Testament? The character of the religion taught by the greatest religious Communion in this land—the National Church—is under discussion. Will it be the Religion of Jesus and the Apostolic Church, or a man-made religion that gives power to men to do what Christ alone can do, and to worship Him under, with or in the Form of Bread and Wine set apart by a priest ordained in one particular fashion? When this is the case British Christianity cannot fail to be interested. The Bishops met in Committee, but a public session was held to discuss what seemed to be mere matters of procedure. It was soon seen that their Lordships held contradictory views, and what some considered to be survivals of a religion of magic in sacramental teaching was by others seen to be the very centre of

their teaching. It was impossible for those present to avoid seeing that the centre of the debate was the connection between the teaching of the New Testament and the Reformation and the errors that lie at the core of Romanism. The whole matter centres in the truth or untruth of the doctrine of the Mass and the teaching of something that is indistinguishable in its effects from Transubstantiation. When this is understood by the people of England, who have the last word in the decision of the question, there can be no doubt as to the verdict. We shall not again return to the Mass and all it means. On that point there can be no doubt.

The Method of Revision It is well that all should understand how Revision can be made possible. The Houses of Clergy and Laity with the Convocations have been considering Revision for nineteen years. At first the questions at stake were more or less of internal importance for members of the National Church. Then Anglo-Catholicism took advantage of the confusion caused by the war to introduce Roman-Catholic doctrines on a very large scale into the Church. At a meeting of the Houses of Clergy it was made plain that a considerable number demanded the incorporation of doctrines rejected at the Reformation and proved untrue to Primitive Christianity in the worship of the Church of England. They adhere to their demands. By the clauses of the Enabling Act provision is made for the final proposals to be made by the Bishops, which will be submitted for acceptance or rejection to the Church Assembly. What the Assembly accepts will then be incorporated in a Measure to be sent to the Ecclesiastical Committee of both Houses of Parliament who will report upon it to the Houses which have the right of acceptance or rejection. That is the law under which the work of Revision is allowed to go forward. And those engaged upon it know that their very work is conditioned by the law that gives the last word to Parliament as representative of the people of England. Whatever may be done by bodies representing only some three millions of enrolled voters in England—the great majority of whom have not voted—Parliament must sanction if it is to be legal. And the Christian public of this country will never allow their representatives to sanction what is opposed to the revelation of God in Christ. And here the matter rests, at present.

Anglo-Catholicism and Rome As we announced in our last, here the Lambeth conferences on Home Reunion have come to a pause. In spite of much ingenuity to explain a great step forward we confess we do not see signs of any such progress. Before the conferences met we knew what would be agreed to and where the breaking point would come. It is written large on many pages of EVANGELICAL CHRISTENDOM. We claim no credit for foresight. It was simply seeing things as they are that led us to forecast the inevitability of a rupture. As 1688 Baxter wrote, "The grand stop in our Treaty was reordination." And so it was in 1915 when Anglicans had before them a declaration signed by leading men that non-episcopal ministries are real ministries of the Word and Sacraments in the Universal Church. But the Anglo-Catholics proclaimed that these Ministries had not "the commission of Christ," and threatened secession if they were formally acknowledged as such without at least conditional reordination. Men who knew that God had owned their Ministry, had blessed them at home and abroad and had given seals to their work for Him, cannot declare that they have not the Commission of Christ. What is more, they cannot accept a theory of the Church which demands the acceptance of the Apostolic Succession as the only means of securing a valid ministry. They cannot renounce the freedom of the Gospel for man-invented theories of grace. They dare not prove themselves false to the teaching of their Master and the Apostolic Church. They have no objections of a fundamental character to Episcopacy as a form of organisation which has been most useful in the past and has been blessed by God, but to pronounce their adhesion to one and only one form of Ministry depending on factual succession by the laying on of Episcopal hands as a condition precedent to the power of administering a valid Sacrament of the Death of Christ, is to assert what they know to be false. Accordingly the discussions are adjourned *sine die* and the Anglo-Catholics proceed with their conversations with Cardinal Mercier and his Roman friends. And this is the outward sign of a work that is going on within the Church of England.

The new Bishop of Ripon Dr. Burroughs, Dean of Bristol, has been nominated successor to Dr. Strong as Bishop of Ripon. The appointment has made a prominent Anglo-Catholic declare that it means a time of crisis in the National Church, for Dr. Burroughs has proved himself loyal to Scriptural and Reformation teaching, and has shown himself to be a determined opponent of the Reservation of the Sacrament. Anglo-Catholics exercise power in the National Church by their threats of secession, and Bishops do not care to see them leave the Church. We sympathise with the Bishops in their desire to avoid a split, but union without unity can be purchased at too high a price. And the price that is being paid is the decline as a power in the country of the Church of England and a widespread belief that the Clergy can sign any agreement, break any oath, do and believe as they wish without losing either their sense of personal honour or their positions in the Church. When once a community is held to place slight reverence on truth that moment the community loses its place of honour in the minds of honest men. The head and front of the offending of Dr. Burroughs lies in his being true to the teaching of Holy Scripture and loyal to the Reformation. He is a man of great intellectual powers, a preacher and writer with a wide appeal and a whole-hearted servant of the Lord Jesus Christ. Great indeed must be the defection from truth that enables men to write and speak as some have done in condemnation of the promotion of such a man. We pray that he may long be spared to serve God faithfully.

The Iraq Christians We are not surprised at the indignation caused throughout Christendom by the actions of the Turks towards the Christians of Mesopotamia. There is no darker page in the annals of the Church than the story of Turkish misrule and the powerlessness of Christian Nations to interfere with it. The Turk has now deported and massacred, as is his custom, men and women whose only crime is their Christianity. He has done this in the face of the League of Nations as well as of the Christian Powers. His cynicism is only equalled by his brutality, and the men, women and children who have died are only a small fraction of those who have suffered in other parts of the Turkish dominions! We hope that succour will be sent to the remnant that remains, and pray that a way may be found to free them from further outrages at the hands of their hereditary enemy.

Bolshevism and Religion We are told that the Bolshevists are willing to give complete religious freedom, and we have read letters drawing delightful pictures of their attitude towards practising Christians! We have before us the Soviet decree ordering the removal of books from the libraries that serve the needs of the masses. It is stated "the section on religion must contain solely anti-religious literature; historical and philosophical books that formed part of this must be included in the corresponding sections." The whole decree is bitter in its opposition to Christian teaching. It is attempted to do for Russia what the Roman Church did in Spain with regard to the Bible. The Soviets remove all religious books—the Holy Inquisition made it a crime to possess even the *Magnificat* in the Spanish language. Despotism works in similar ways throughout the ages.

Death of the Rev. F. A. Rees Suddenly when all his friends believed he had many years of useful work before him our friend the Rev. F. A. Rees, Secretary to the Metropolitan Free Church Federation, was called home to higher service. Mr. Rees had shown himself in many departments of Christian work a man of high ideals, fine personal character and a delightful colleague. During the last two years he was closely associated with Mr. H. M. Gooch as a colleague in connection with the Wembley United Evangelistic Campaign. Mr. Rees proved himself to be a man with the interests of the Kingdom of God very close to his heart. He was a capable organiser, and unlike many who have this gift he never lost sight of the great end to which Christian organisation is directed. For him a campaign was only successful when it led men and women to the Cross; a policy was only worth pursuing when it had the Salvation of souls in view; and a community calling itself Christian had no right to exist unless it advanced the Kingdom of God. Such men are needed in this age and God will raise up others to take his place. But we mourn the loss of one we knew to be true as steel and eager to do all in his power to make the Church of God a living power in the land.

World Mission Notes.

The late Bishop Cassels Ten years ago Bishop Cassels came forward and joined the World's Evangelical Alliance. He had not done so before, but as he followed the wisdom that guided its operations and its comprehensiveness, he felt bound to do what he could to help. Now he is no longer with the Church Militant here on earth, as he has joined the great company before the Throne of God. Bishop Cassels had a unique experience. Forty years ago when a young man of 27 he joined the Cambridge Seven—of whom he is the first to die. He was sent to Western China under the auspices of the China Inland Mission. He was a Clergyman of the Church of England who worked loyally under the interdenominational Mission. Ten years later he was consecrated Bishop of Western China in charge of the C.I.M. & C.M.S. Missions in his great diocese which forced him to spend one hundred days annually in travelling. For thirty years he was Bishop and when it was suggested that he should retire, he made up his mind to remain at his post until death would call him to higher service. And in China he died.

A notable Family When lately in Portugal the deputation from the Alliance was hospitably entertained by a brother of Bishop Cassels. A business man, he is keen on all kinds of Evangelistic work. He built in Oporto Schools, which are worked by the Wesleyan Methodists. Two other brothers also engaged in work among the Portuguese in connexion with the Lusitanian (Episcopal) Church. One of them, a man of very striking personality, did unique work and his memory is honoured by a street in the suburb of Oporto called Vila Nova de Gaia, being named after him. The other brother also in Holy Orders is still in charge of a church and schools. A third brother was an Indian Chaplain and one of his sisters was the wife of a city Rector and another the wife of a well known Brighton Clergyman. The secret of the devotion of the family to the work of God lies in the consecration of their Father and Mother, who were the first to inaugurate Gospel work in Northern Portugal. We deeply sympathise with the relatives of the late Bishop—three of whose daughters work in China.

The Chinese Clouds It is very difficult to tread one's way through the conflicting reports that reach us from China. We wonder whether any one knows the facts of the case. The country is so vast, the population so great and communications so difficult that what is true of one part is not necessarily true of all. Undoubtedly, the spirit of Nationality is growing. It was bound to arise, and there is every reason to believe that in spite of the contrast between China and Japan—the one a land of different races and religions—the other an island state of one race and religion—China will become as strongly nationalist as Japan. At present it is hopelessly divided and the one rallying cry seems to be unity against the foreigner. This has caused an anti-missionary feeling to arise which has forced many Missionaries to leave the centres to which they devoted so much prayer and effort. In other centres they remain at their posts, and in all places the native Christians are proving their fidelity. The future of Chinese Christianity rests with the Chinese and one result of the Nationalist movement will probably be a United Chinese Church.

Attacks on Missionaries A well-known Chinese authority, who has been absent from China for many years has publicly attributed much of the disturbance in China to the work of Missions. We are thankful to say that returned Missionaries have controverted his statements and have proved beyond a shadow of a doubt that he wrote with a bias and without knowledge of the facts. All missionaries have not been at all times judicious. Zealous men and women seldom are. But the instances cited by this authority were proved to be by no means

typical. They occurred many years ago and are forgotten by everyone in China. To-day the Missionaries as a whole are living and working for the spread of the Kingdom of God and are recognised as benefactors of China. The opposition they have had to face has been largely manufactured by anti-Christian and Bolshevist elements. China needs our prayers. It is broken and distressed. And the Gospel will alone heal its wounds.

Medical Missions. The work of the Medical Missions has done a great deal to stem the tide of opposition in certain parts of China. The Missions have no personal ends to gain. They heal the sick and bring relief to the afflicted. Their work cannot be misinterpreted. They train Chinese to do the work in which they are engaged and their influence is widely felt. The great revolution that is spreading through China will lead to the increase in the number of Chinese workers. New situations demand new methods, and no one has ever dreamed of the Evangelisation of China being accomplished by foreigners The Chinese will do this work, and when order is restored out of the prevailing chaos we shall find those who direct Missionary effort prepared to meet the needs of the country with plans that will mean the spiritual uplift of the people.

First Things First. The Student Christian Movement is an undoubted force. It has learned wisdom with the advance of years, and its great leader, Dr. John R. Mott has been emphasising the needs of attending to fundamental principles. He mentions three—relating students to Jesus Christ, the Fountain Head of spiritual vitality, the discipline of prayer and the practice of intercession, and augmenting the leadership of the Christian forces. He calls these "three vital processes." If we may describe them in three words we should say Consecration, Prayer and Service. With consecration maintained by prayer and finding effect in service we have an ideal programme. Many were inclined to put service in a very broad humanitarian sense first, but it has been discovered that service can only be effective when it is rooted in devotion to Christ and maintained by communion with Him. In this spirit the S.C.M. is bound to go forward, but it must keep "first things first."

French and English Missionary Co-operation. The *Société des Missions Evangéliques* in Paris has been and is passing through a time of financial stress. It has done great work for God and has great opportunities. It has handed over the maintenance of its work in Western French Africa to the Wesleyan Missionary Society of London. There has been an extraordinary growth of applications for baptism, and in one district alone 21,000 await the coming of a Missionary. A Committee has been formed in Paris for the selection of candidates of French nationality for work in Dahomey and the Ivory Coast. The French Society writes with a parent's feelings on the loss through no fault of its own, of the privilege of doing the work itself, but it rejoices on being able to help by every means in its power the Wesleyan Missionary Society in looking after the converts from Paganism and the extension of the work. Co-operation of this character proves the oneness in Christ of His servants.

Minorities in the European States. Dr. MacFarland, the energetic and experienced Secretary of the Federal Council of the American Churches has paid a visit to the new States in Europe. He finds in Transylvania—now under Roumanian control—a system of repressive measures in operation which are in direct opposition to the Treaty of the League of Nations. He complains that the State Church is little conscious of its mission to see justice done to the Minorities. In Poland "the Poles are now simply treating the Germans the way the Germans once treated the Poles." There is hope that Czecho Slovakia in its treatment of minorities "may set an example to the rest of Europe and to the world." He stresses the rights of minorities to appeal to the League of Nations and adds "the United States

Government cannot be deaf and blind to these situations without culpability for any disaster that may ensue." Here again we see the enemies of the world. The United States stand outside the League of Nations but they are forced to support its policy.

Does Rome give the Bible to the People? Papal Encyclicals support the circulation of the Bible, and in some lands the Ecclesiastical Press publishes translations of the Gospel and Epistle for the day. We remember the fate of the Society of St. Jerome, which promised so well and did little. Many rejoice to see even the Douay Version circulated freely among English-speaking Roman Catholics. But when we find the placing of Scripture Texts in tramcars vetoed by Roman Catholic proprietary companies we wonder how far the desire for Bible circulation exists. There is no Roman Catholic work corresponding even on a small scale to that of our great Bible Societies. We remember an eminent Roman Catholic Cardinal writing "the translated Bible is the parent of all heresies" and the official attitude of the Roman Church in Latin lands to the circulation of the Bible is the best comment on the way in which anything but lip service is given to the Papal Encyclicals.

The Argentine Republic What the United States Republic is in North America the Argentine Republic will become in South America. The policy of the Argentine is in favour of religious liberty, and the main object of popular devotion is the Virgin of Lujan, the most wonder-working image in the Republic. This image, three hundred years ago, was in a package on a waggon that got stuck in the mud. When it was taken from the waggon—the waggon moved forward—when it was replaced the waggon stuck. The package was opened and the image was disclosed. The caravan people cried "A miracle! A miracle!" To-day the image rests in a special church two hours' journey from Buenos Aires, where on great days it is visited by 10,000 pilgrims. This object lesson of an "image powerful to comfort the sad and cure the sick" shows what Romanism is. And no wonder that infidelity is rife in the Argentine, which is freely open to the work of Gospel Agencies, which are not as widely supported as they ought to be in Great Britain.

Self-Sacrifice Lord Salisbury, in addressing the Cambridge Conference of the National Laymen's Missionary Movement said: "Sometimes I think it is more easy to accomplish a great act of self-sacrifice than to have it as the governing motive always before our eyes." "To spread the Gospel, to convert the world, we require to be much more heart-whole, much more like Christ and His Apostles than we are and than most of our fellow Christians in these days are. We must let the spirit of the New Testament penetrate all we do." We are fortunate in having statesmen who see clearly the real ground of Christian service. Mission work is all based on the sacrifice of the Christ, on the Cross for the Salvation of mankind, and Christian service means self-sacrifice for the sake of Him who sacrificed all for us. No work is so unselfish as support of Christian Missions. We neither see the labour done nor reap the fruit. But it is done for God and God is glorified.

Death of a Spanish Worker Sr. Don Carlos Araujo was one of the best-known Evangelical leaders in Spain. A pupil of the late Bishop Cabrera in Seville he was one of the last of the older generation of Spanish Evangelicals, who gave themselves whole-souledly to work among their fellow countrymen. He was a man of rare gifts—a good organiser, a wise Counsellor, a zealous pastor, an eloquent preacher, and a Christian poet. More than any of his contemporaries he was the sweet singer of Spanish Evangelicalism. Wherever he went he brought the spirit of Christ with him. He had a Catholic soul and found himself equally at home with all parts of the Evangelical Church. He was essentially lovable, and his frank smile on his serious face made his friends realise that he was a man with a heart as well as a thinker. The number of outstanding men produced by

Evangelical Spain is at once a tribute to their strength of mind and character, as well as a proof of the obstacles they have to overcome. Only men with deep convictions and strong character can stand the day to day hostility they are bound to meet from their Roman Catholic enemies.

A Family Record We knew three sons of the late Señor Aranjo. One is the Madrid Representative of the British and Foreign Bible Society, the second, the agent of the Religious Tract Society, and the third, Professor of Mathematics in the University of Valencia. The fourth son is also an earnest Evangelical. His two daughters also are leaders among their fellow countrywomen, who love the Saviour. No greater testimony can be given to the life and devotion of any Christian than the fact that all his family follow in his footsteps serving the Lord. The home training made them men and women of faith and all are leaving their mark upon their native land. At this time conditions are very difficult for they have to work under limitations imposed by the Directory.

African Inland Mission Looking through some Missionary reports we came across the following: "Of the African Inland Mission forty-four in number, fourteen were opened before the war, twenty-one during the war, and nine since the armistice." This extension during the war is probably unique. It is stated that on an average every day 5,000 people hear the Gospel and that 3,241 children daily attend the schools. The work is quietly progressing, and is centered in the very heart of Africa.

The Moslem Problem At last the Moslem question is attracting the attention it deserves. There was a time when it was believed that as Moslems are monotheists they might be left for the present outside the scope of Christian Missions. They owe their advance very largely to the weakness of the medieval church. We now see that Mahomedanism is one of the greatest obstacles to the spread of Christianity, and its Missionaries are occupying lands that were once the fair heritage of the Church. Events in Morocco and Syria may have a very striking influence on the whole Moslem world, and it is for Christian Missions to prove that Christendom has a message of salvation and brotherhood, not one of hostility and strife. We can never forget that in India we have the largest collection under one Government of Moslems in the world and the number of Missionaries working among them is very small indeed.

The Jew in Palestine The Rev. A. W. Payne, who has been a fruitful worker under the British Jews Society, tells us that he found in his travels strong feelings among the Arabs against the Jews, who had purchased land from absentee owners. "One cannot but feel sympathy for both sides, but for the material prospect of the district the Jewish settlement is in every way an advantage, and one was led to pray that justice might be done to the needy, who naturally feel the changing situation." The Jews received him kindly and he had many opportunities of speaking to them. God grant that from Palestine a body of Jews may go forth for the Evangelisation of the world.

Home News We deeply regret the death of Mr. Williamson Lamplough, the large-hearted treasurer of the Bible Society, who is succeeded by Mr. James Steel. The Baptist Missionary Society has cleared the deficit of £27,727 and thanks God for the blessing vouchsafed. The nomination of the Rev. W. W. Cash as General Secretary of the C.M.S. places in a central position a man of great gifts combined with proved service at home and abroad. He is called to office at a time of great responsibility and opportunity. The C.M.S. is the largest Missionary Organisation and is representative of the Evangelicals in the Church of England. On its fidelity to Evangelical principles the whole outlook of Church Missions largely hinges. It has done a great work for God, and we pray that it may in all respects be true to its heritage.

Books Worth Reading.

MADAGASCAR, LAND OF THE MAN-EATING TREE. By O. S. Osborne. (Hutchinson, 18s.)

Is there a man-eating tree? In spite of our author's declaration we do not believe that there is. We know of insectivorous and other strange plants, but the latter he quotes is strangely unconvincing, and we know of no traveller who has brought friends to see it. For us Madagascar, in spite of its many curious customs, quaint traditions and out-of-the-ways, derives its chief interest as the land of many martyrdoms and brave Missionary effort. We do well to understand the people among whom the Friends and London Missionary Society pioneers have worked, and work for God and Dr. Osborne has a racy style, an eye for effect and the gift of passing on his knowledge to others. The illustrations are well chosen and the whole book has a readability and an interest in excess of that contained in travellers' tales. We see the deep impress Christianity has made upon the people and the way in which the converts have remained faithful after persecution.

THE NATION AND THE CHURCH. By the Bishop of Norwich. (John Murray, 5s.)

We wish that the Church of England had more Bishops like the Bishop of Norwich, who is true to its fundamental character, and has open ears and eyes for the spiritual movements of our times. From beginning to end no note of harshness is sounded. He sees things as they are and is under no illusions as to the dangers that threaten and the hope of recovery that may be realised if the National Church is true to its Mission. "It is unreasonable to pretend that Englishmen of the twentieth century can, in their worship or their general relation to Rome, securely leap back across the line of the Reformation accepted and marked between the new world and the old. It is the English genius to move forwards and not backwards." And the Nation will move forwards by going back to the New Testament teaching and standard. Nonconformists will find the book extraordinarily useful in giving them a frank and accurate account of the new situation created by the Enabling Act and all that is involved in it as well as in his account of the Marriage Law and its bearing on the relations between Church and State. Dr. Pollock is very anxious to see an extension of the exchange of pulpits between Churchmen and Non-conformists. "Yet though 'my hands shake by means of which impediment I cannot look steadily through the perspective glass,' yet from the top of the hill called Clear I seem to see something like the gate and also some of the glory of the celestial City, in which one day, in united worship, we and all those who are redeemed from the earth, and have washed their robes and made them white in the Blood of the Lamb, shall stand before God, and ascribe blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen and Amen." This is the spirit in which a really noble book has been written.

CHRISTIANITY IN POLITICS. By The Rev. H. W. Fox, D.S.O. (John Murray, 5s.)

Mr. Fox has been a distinguished Army Chaplain. He has learned to hate war, and we do not blame him. He is an out and out supporter of the League of Nations, and like many ex-Chaplains he is full of a vision whereby Christianity will permeate every department of our political and social life. We have read with sympathy all he says, and yet we feel that the danger of the Christian forces in this land becoming political is real. The work of the churches is to lead men and women to the Christ and inspired by His Spirit to send them forth into every department of our complex life bringing with them the desire to serve Christ in that department. When a Church becomes political it loses its spiritual grip,

and as many political problems are calculated to strike the minds of equally Christian men in different ways, we may have schisms formed within Churches and Congregations that will be very hard to heal. The Churches owe the community the best service they can render them, and we believe that this will best be discharged by their devoting themselves whole-heartedly to their own tasks and on the rare occasions when a profoundly ethical question has to be faced, speaking out bravely. But we do not think that we are wronging Mr. Fox when we say his chief desire is to have the Church give a soul to the League of Nations by forming a satellite body like the Intellectual League which will use its influence on its behalf and bring the best Christian Spirit to help its deliberations. We wish it could be so, but the League of Nations does not consist only of Christian Nations and where will the representatives of non-Christian peoples stand? Are we really, as Christian workers, able to understand the acute differences that will arise in international affairs and give advice which must be followed as the only possible Christian policy? We may find a Committee of this description confining its activities to "ingeminating peace" and nothing more. Whether we agree or disagree with Mr. Fox we find him everywhere inspired by a true Christian spirit and able to give good reasons for all he suggests. We hope that the book will be very widely read.

REMINISCENCES. By Emily Kinnaird. (John Murray, 5s.)

The Hon. Emily Kinnaird has spent a long life in Christian work. She is a member of a family loved and honoured in many centres of the best London Christian activity and she has in herself embodied the high traditions of service and self sacrifice that marked her parents, her brother, and her sister. To read these pages is to live over again the splendid moments in her active life for many good causes especially the Y.W.C.A. and the Zenana Bible and Medical Mission with which she has been closely associated. One sad reflection crosses our minds. We see many names who have left no successors to carry them on as pioneers in Evangelical work, and we often ask ourselves why is this so? Her own family is an honourable exception. We by no means endorse all that Miss Kinnaird has written, especially when she touches on politics and men who are well known in political circles. She very often confuses the goodness of the individual with the bad cause which is advocated, and forgets that in the course of human history more people have suffered in support of bad than of good causes. In spite of this, all who wish to be behind the scenes of much that is of surpassing interest in the religious life of the past half-century will find Miss Kinnaird an illuminating writer.

A DOUBTER'S DOUBTS—About Science and Religion. By the late Sir Robert Anderson, K.C.B. (Pickering & Inglis.)

We are thankful Messrs. Pickering and Inglis have re-issued this valuable work by Sir Robert Anderson. How we wish he was still with us, but his voice still speaks through his pen, and "A Doubter's Doubts" should be widely circulated in these days of attacks from within and without the Churches on the Fundamentals of the Faith. Mr. Gladstone commended this book, and expressed to the author (at the time unknown to him) his sympathy and concurrence in the main argument. The book is a good tonic at any time, and an antidote to wobbling prelates and other ecclesiastical curiosities who figure in the newspaper Press, and excite pity, and sometimes disgust, in the minds of some who wonder how they retain their official positions while criticising or denying the truths they have undertaken to maintain. We have also received from the same publishers "The Bible and the Church," another of Sir Robert Anderson's works of particular value at the present time, which should be read by all thinkers. We are thankful also to know that "The Bible and Modern Criticism," by the same Author, has now been published in handy volume form at 2s. It should be widely circulated and can be obtained from the same publishers or through any bookseller.

THE TRUTH OF CHRISTIANITY. By W. H. Turton. (Wells, Gardner, 2s. net.)

This is the tenth edition revised of a very remarkable book for it is a *multum in parvo* and is brought up to date. It is cheap readable and accurate. It has won its way into thousands of homes and cannot fail to strengthen faith. Its index is particularly good and adds to the usefulness of one of the best Hand Books on Christian Evidences.

BISHOP LATIMER AND RIDLEY. By John Charles Ryle. (Thynne & Jarvis, 9d.)

Bishop Knox writes a commendatory Preface to this re-issue of two of Bishop Ryle's Biographies. We heartily wish that the story of these noble men was more widely known. They knew what and why they believed the truth for which they died. We must "play the man" in our own age.

RED BLOSSOMS. By Isabel Brown Rose. (R.T.S. 3s. 6d.)

This is a *charming* Missionary tale which will specially captivate girls. We have found it interesting for its own sake as well as for the light it sheds on Indian Missionary work. The Medical Missionary is seen at work with her colleagues, who are engaged in Evangelization and teaching. There is no attempt at idealization. Everything is told straightforwardly, and we catch the atmosphere in which our devoted sisters work for God.

THE KNIGHTS OF A GREAT PRINCE. By J. Sinclair Stevenson, M.A., B.D. (Religious Tract Society, 10s. 6d.)

Recently we were asked to recommend a book suitable for younger people to familiarise them with the New Testament and to interpret it in language which can be understood by the child mind. This is the book. The Religious Tract Society have not only produced a living account of what the Apostles of Our Lord did and wrote, but they have enriched the nearly 750 pages the volume contains by the addition of sixteen of Mr. Harold Copping's full-plate pictures, being reproductions of the original paintings. We cannot imagine any book more acceptable to young people as a Christmas gift, or at any other time, especially to those of whose parents it can be said in the words of Mr. Stevenson's dedication of the volume: "From whom his children first learned to find the Bible a delight."

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